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## HOME MISSION STUDY

## Text: Facing the Future in Indian Missions

### Part I. "A Social Outlook on Indian Missions"

By Lewis Meriam

### Part II. "The Church and the Indian"

By George W. Hinman

### Chapters IV—VIII

**Reviewed with additional material by Mrs. Haidee Ewing Rankin, Baldwin City, Kansas.**

ONE of the earliest activities of the missionaries was the establishment of schools. In this they taught the government a lesson and since 1870 an educational policy has been followed by the government—"a by-product of the various Christian missions."

### THE BOARDING SCHOOL

The theory was developed that the way to educate the Indian was to take the child away from his native heritage and environment, to place him in a boarding school far from his home and in the midst of white civilization, to have him meet and mingle with Indians from other tribes, to give up his native language, in short to make him forget every thing Indian in his life.

After graduation from one of these elementary schools what was the Indian to do? "Everything possible had been done to educate him away from family, friends and life on the reservation. He had been almost equally separated from the white community in which supposedly he was to find his place."

The non-reservation schools were supplemented by reservation boarding schools. These were located on or near the reservation and most of the children came from the local tribes. The schools were elementary and most of the children returned to their homes on the reservation after graduation. These children found it easier to adjust themselves to reservation life than did the students from the non-reservation schools.

For several years the Indian Service has been following the policy of sending the Indian children to day schools near their homes. Sometimes these are special schools maintained

by missionaries or the government but generally the public schools. "This practice increases the Indians' contacts with the economic life of the community and diminishes his difficulties in finding his place in that life." Christian boarding schools have made wonderful contributions to Indian education but "they are a passing type". Missions schools are changing their policies to suit the changing conditions. For instance, the Dutch Reformed mission among the Winnebagoes in Nebraska have deliberately abandoned their attractive boarding school and have moved the headquarters into a nearby town and are doing community work. The Rev. Woodruff on the Standing Rock Reservation among the Sioux has a boarding institution for the Indian children who live too far from the public school to live at home. Other boarding schools have been converted into dormitories for children who have not suitable homes and for those who are too distantly located to remain at home and also attend school. This type of residence will have an important part to play for a long time in the educational life of the Indian. Our text lists several services such schools render. (1) Provision of a permanent home for the very small number of children who have no normal home. (2) Provision for a temporary home for children who because of isolation would be deprived of educational advantages, and for young people ready for High School. (3) Provision of skilled tutors and teachers who can help children encountering difficulty with their lessons. Thus the effort of the public school teacher is supplemented. Otherwise the Indian boys and girls might become discouraged in their new educational experiences. (4) Direction of activities commonly known as character-building for all children of the community, Indians and whites. (5) The operation of a community center for adults of both races. (6) Most important of all, the maintainence of skilled case work among the families of the community.

"An effective contribution of Protestant missions in the past has been encouraging and aiding Indians to fit themselves for positions of leadership and skilled service to humanity." Mr. Meriam considers this "the missionaries' greatest service". He also says, "There has risen a special opportunity to render educational service by helping promising individuals to fit themselves for and to become established in professional positions of skill and leadership." All kinds of trained professional workers are needed. The following are specifically listed, doctors, both men and women, general practitioners and specialists; nurses, both bedside and public health; dentists; teachers, especially vocational teachers; vocational guidance and placement workers, agriculturists, foresters and forest workers; engineers, civil and mechanical, and trained subordinates; lawyers who will courageously and unselfishly aid in protecting property; business men, home demonstration workers, recreation leaders, social workers. It is greatly to be hoped that the government and the missionaries may co-operate in opening the doors of opportunity to the Indian and prepare him for entering those doors.

## MAKING A LIVING

Since the white man destroyed the old Indian way of making a living, "the economic problem fairly bristles with difficulties." Few Indians in their native state work on schedule as does the white man. A Pueblo Indian spoke wisely when he said, "You white men are slaves to the clock." The Indian mode of life led to long periods of hard labor and these were succeeded by long periods of rest which were devoted to making weapons and other tedious things. When the government placed the Indian on reservations it took away from him his means of sustenance and at the same time fed and clothed him. "The men were relieved of all sense of personal responsibility, their initiative was destroyed, and they settled down to the meager standard of living that their rations permitted. . . Many of them developed a profound conviction that the government owed them a living."

In reply to the question as to what the people of the United States have done to help the Indian earn a living, Mr. Meriam replies, "Very little that has been effective, very little that has been intelligently directed and adequately financed." One plan presented and tried out unsuccessfully years ago was to make farmers of Indians. Each, man woman and child was allotted a certain piece of land whereas their whole civilization had been collective, not individualistic. Sheds filled with farm machinery untouched tell of the failure of the experiment. The Indian was not naturally a farmer and could not learn from instructors sent out who knew less than he did about agriculture under reservation conditions.

Mr. Hinman in his survey found missionaries and traders who were "tackling the economic problems with initiative and understanding." He cites a few illustrations from many. Mohonk Lodge at Colony, Oklahoma, has been made an agency for securing and marketing distinctive Indian products. The Rocky Boy band of Indians have reduced their dire poverty through the same method. Laguna, St Stephen's in Wyoming and Fallon, Nevada, might tell similar experiences under the interest and direction of missionaries. The work of Rev. Dirk Lay among the Pimas in securing a great irrigation project is well known and he continues to teach the Indians the economic possibilities this water has brought them.

## PLACE OF MISSIONARIES IN ECONOMIC LIFE OF INDIAN

Special attention should be given by the missionaries to the economic life of the Indian because, "To feed the hungry is a Christian duty" and it is no less a Christian duty to teach the Indian how to provide food for himself. "To heal the sick is another Christian duty." Much of the sickness and disease among Indians is due to lack of quantity, quality or variety of food, and to poor living conditions.

"Happiness is an essential feature of the more abundant life." Congenial, profitable work, work suited to one's ability is a constant spur to do better. "Much that many missionaries have found objectionable in the lives of Indians is the product of idleness and lack of interest, as well as want of financial resources." Such reasons show a marked opportunity for missionary service.

## THE PRESENT ECONOMIC PROBLEM

It is easy to say that "the Indians must be absorbed into the prevailing economic system. It is quite another thing to say how it shall be done." We have noted that the mass formula to make all Indians farmers did not work. Nor will the mass formula presented today work any better, for all Indians are not adapted to be day laborers nor all women to be domestic servants or laundresses. "Vocational guidance and placement is not mass work, it is work with individuals." That is one of the reasons Mr. Hinman thinks the missionary can contribute so much to the economic field. He says, "The missionary can often get closer to the individual Indian than can the government worker. He can also devote himself to closer contact with a relatively small group, picking out individuals for special attention."

There are groups where the help of the missionary seems almost a necessity. There is the problem of the *aged and infirm,* a problem of "old age relief". The younger Indians usually try to care for these but with their limited earning capacity and their own family obligations they have a difficult task. The government issues food rations to be sure but Mr. Hinman tells of old Indian women who had come for their rations for miles through snow, the temperature eighteen degrees below zero and that without proper shoes or clothing. Several different plans for caring for such people have been suggested but no one fits all cases; homes for the aged, homes near agencies, homes near younger people who may receive slight remuneration for their service. "The missionary co-operating with the government can render a great service in helping care for the old and infirm in the neighborhood where they have spent their lives and where their friends and relatives still live."

There is another group of Indians more important numerically, those parents from thirty-five to forty years of age, who are physically able to care for themselves but who are so deep-rooted in their present abodes that they do not wish to change location, even to improve their economic conditions. The government and missionaries in such cases try to discover new sources of family income. Subsistence farming, that is raising things for consumption and for barter at the trader's store, is one of the suggestions. In this line the missionaries may co-operate with the government by developing a community sentiment in its favor and by encouraging individual Indians to "stick to it".

More home industries are needed because of the long winters in which so many of the Indians live. The possibilities of native Indian arts and crafts are emphasized. The missionaries can "promote the production of marketable Indian goods of excellent workmanship and aid in marketing them." (We have had similar projects at our W. G. M. S. for a number of years, the Frenchburg school standing out preeminently in this regard).

The Indians may gather together at homes or the mission house and do the work which the missionaries may suggest, their hand work being transferred to marketable things in demand by some of the public.

The third group is composed of the young Indians who "are not satisfied with what they have, but they often do not know what they want, much less how to get it". (Quite like "pale faces".) Mr. Hinman says, "The task of the government and of the missionaries is to secure for them economic possibilities on the reservation or off and I am inclined to say, preferably off." The Indian Service is making an effort to do placement work for reservation Indians. In this group also are the young Indian boys and girls not yet out of school. Now is the time to consider an answer to these questions concerning them: "What is this child going to do when through school? What are his interests or abilities? What can we do to awaken interests and ambitions and to provide the necessary training? Where is the employer who will give a capable young Indian a chance?" This chapter in our text closes with this statement, "The problem of making a living lies at the heart of the Indians' present troubles."

## FAMILY AND COMMUNITY LIFE

In early Indian life wars of defense were fairly common. The warrior was a man of "influence". Many tribes had their civic leaders aside from the war chiefs. "Except among the village-dwelling Indians of the Southwest, Indian tribal government today is generally not effective or even real. Civil government is supplied by the government of the United States.

Skill in hunting, trapping and fishing has given way to work that is often distasteful and uninspiring.

The medicine man's place is taken now by the government doctor and nurse.

Their system of education which was generally directed by the grandmothers for the extreme youth and by tutors for those older no longer exists. The government's thought and policy to remove the children as far as possible from their homes when educating them, "removes the keystone of the family arch."

"The result of the impact of white civilization upon the Indians has been, therefore, that native Indian ambitions, initiative and responsibility have been largely destroyed. Indians have little chance for leadership in constructive channels, and community sentiment and public opinion among them have been largely eliminated as an impelling moral force." (Text)

## HOW RESTORE COMMUNITY LIFE

"The successful community missionary emphasizes not negative measures but positive. He is not always spending his time trying to get a new law or a new regulation to prohibit this or that Indian activity because it has bad features or bad effects. Instead he is supplying new interests and new activities, consulting the Indian regarding his program, adopting and weaving into it the finer expressions of their life, emphasizing Indian leadership, giving play to Indian initiative. His object is to restore the essentially fine things that have been taken away by the pressure of white civilization, and to bring forward opportunities to realize a more abundant life. . . . We need always to remember in thinking of work done for the welfare of

any race that in the long run success or failure will depend on the people who are in the field in immediate contact with that race. To the Indians we must send our very best." (Text)

## CHRISTIAN FORCES AT WORK

"The records of early Christian enterprises among the Indians give abundant evidence that many missionaries have been builders and organizers of community life. The villages of 'praying Indians' in New England, the forgotten Christian Indian towns in Tennessee, Alabama, and Georgia, the Roman Catholic Indian villages on the border between New York and Canada, the missions of the friars in Texas and California, demonstrate that many Christian pioneers looked upon religion as a way of life and a community culture as well as personal faith. Such an attitude is typical, indeed, of Christians who work with backward peoples."

The missionary finds in social service a natural expression of his evangelistic message; he shows his faith by his works. The next step is to learn the secret of that faith. "Without a new faith the Indian can only imitate, not create, the conditions of a better social order." It is of the utmost importance then that only those workers be appointed "who have spiritual and intellectual gifts necessary for this fully rounded ministry of religious teaching and social reconstruction."

Missions are conserving *cultural values* of the Indian. Many mission stations are fostering Indian art and culture and providing a market for pottery, blankets, baskets and other Indian products. The mission plant at Lodge Grass, Montana, includes a museum for the preservation of examples of Crow culture. The Methodist workers at Yuma, Arizona and the Presbyterians at Ganado, Arizona, encourage the making of bead-work, bows and arrows, and pottery. Mohonk Lodge at Colony, Oklahoma, is a self-supporting commercial undertaking established by Dr. and Mrs. Walter C. Roe, missionaries of the Reformed Church in America, to stimulate the making of articles of Indian design and execution along the lines of the old tribal art. Bacone College, near Muskogee, Oklahoma, a Baptist missionary institution with over three hundred Indian students, mentions among its need "a hall of art where the early art of the race can be gathered and preserved before it is too late. . . . Besides his artistic talent and his skill as a craftsman, the Indian possessed a personal culture and self-discipline in the old days which would have made an excellent foundation for his educational adjustment to American civilization." (Text)

Christian forces were largely responsible for *making the Indians literate*. "Most Indian languages have been reduced to writing by missionaries, an outstanding exception being the Cherokee alphabet, which was invented by the Indian, Sequoyah." Then, too, "representatives of the churches have studied the languages, customs and beliefs of Indian tribes and have described them in books that have been indespensable sources for American history and ethnology". A government report says: "The missionaries have all made contribution to the literature of the Sioux, with such success that the

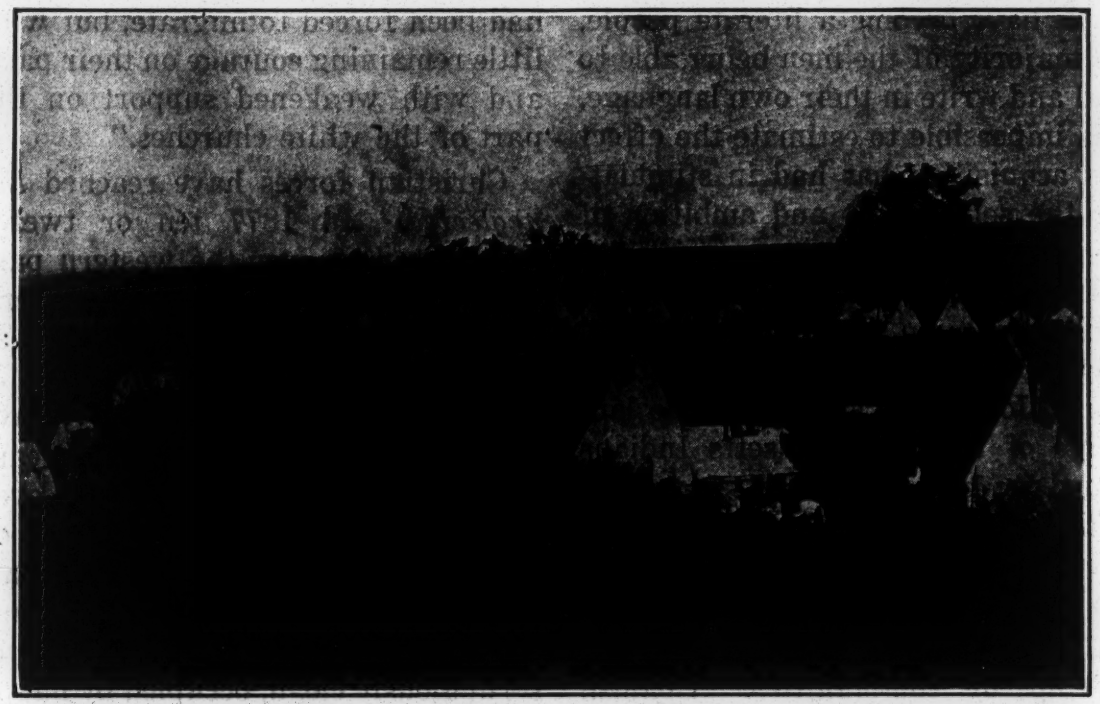
Sioux have become a literate people, the majority of the men being able to read and write in their own language. It is impossible to estimate the effect this acquisition has had in stimulating the self-respect and ambition of the tribe."

The American Bible Society has publications in twenty-eight Indian languages used in the United States from "John Eliot's Bible in the language of the Massachusetts Indians issued in 1663, to the latest version of the Gospels in the language of the Laguna and Isleta Pueblos of northern New Mexico."

Christian Forces have served in the *buiding of communities.* Spanish missions tell of a highly organized industrial life. Similar stories are told by early missions in New England and Georgia. In 1800 a mission was established, on invitation, by the Society of Friends among the Seneca Indians in Pennsylvania, "with the good results that in a few years most of the bark cabins had given place to log houses, and *drunkenness was almost unknown.*" A very successful mission was begun over one hundred years ago among the Cherokees, Choctaws and Creeks in the Southern states. "Richard Wesley began preaching to these tribes in 1822, and in a few years the membership of the churches ran up into the thousands. The several tribes made considerable progress toward a well-developed civilization, maintaining their own government and their own newspaper." Through compulsion by the white man this civilization was abandoned and "the Trail of Tears" was taken up. The churches previously organized "generally survived in the new reservations whither they had been forced to migrate, but with little remaining courage on their part, and with weakened support on the part of the white churches."

Christian forces have reached *the neglected.* In 1877 ten or twelve tribes roamed over the western part of Indian Territory. The Southern Methodists established a center at Anadarko and in 1930, Rev. J. J. Methvin, a veteran missionary, gave this report: "Where but a few years ago the Indians wandered loose over the reservation, without houses or settled homes, there are now many attractive homes of four to six rooms well furnished, neatly kept and scrupulously clean, occupied by happy families, their children attending school and keeping pace in their studies with their pale-faced schoolmates. A number of strong churches have been built, largely without outside help, and self-support of religious work has been largely developed."

In 1903 the Baptists began work among the Crow Indians of Montana who were yet living in tepees and placing their dead in trees. There were no roads, no bridges, no towns no school on the reservation. The missionary used an Indian one-room cabin then and now he is called on to help plan and build log houses with brick chimneys." The mission comprises a chapel and tribal Christian center. The community room has a radio, stereopticon, moving picture machine, a stage, and folding chairs" and another room has been set aside for Indian handicraft. The Hopis of Polacca, Arizona, have the privilege of a laundry and a *community bath house!* At Yuma the Methodists have



A Typical Camp of Crow Indians assembled for a "Jesus Meeting" on their Reservation in Montana.

a Home of Neighborly Service. The Paiutes of northeastern California and Nevada after the Modoc War were scattered over the barren hills. Fifteen years after the Congregationalists began work they had a village with the church as a center and were building houses and raising gardens on small irrigated plots in the desert. Through Christian forces at work many a transformation has been achieved. An experience of Bishop Burleson gives an unusual illustration and yet one not uncommon. The Bishop was calling at the home of Medicine Crow on the Crow Creek Reservation. Medicine Crow adorned with braids and earrings had two wives for whom he provided, wisely, no doubt in separate houses. Medicine Crow's daughter, a Christian, was dead. The Bishop entered the two room cabin of her father and "saw a picture which was a parable". The outer room was similar to the usual Indian tepee, dirt floor, benches around the walls, etc. The second room, in which lay the body of the daughter who had died, was carpeted, pictures were on the walls, and chairs and an organ were added comforts. The Bishop says, "Around the room sat good-looking young Indian men and women as well dressed as any of their white neighbors. In going through the door which stood between, I had moved forward half a century. The Indians sang their hymns and joined devoutly in the prayers."

Christian forces are *establishing co-operation with government.* "For a hundred years the contributions of the government to the education and civilization of the Indians were made largely through the church boards. It was not until 1873 that the government took any material share in the work. Government grants for Indian education began with the support of an Indian student in Dart-

mouth College, in 1775. In 1886 the War Department spent $17,500,000 to keep the Indians in subjection and the Department of the Interior spent about $2,000,000 to educate them. For the year 1932 Congress appropriated more than $28,000,000 for their welfare, in addition to $3,500,000 from reserved tribal funds, and nothing at all for military control." (Text) President Grant sought to turn over the administration of all Indian agencies under the government to men appointed by the church boards. The failure of this plan was due to three causes; the pressure of politicians, the difficulty of finding efficient men and the indifference of the churches and mission boards.

The government's work during the last sixty years through schools, hospitals, field matrons, farm advisers, etc., is really a by-product of Christian missions. "The aims of the government program could be no different from that of the churches—the assimilation of the Indian people to Christian ideals—since it was early recognized that the only alternative was a continued warfare of extermination. . . It is generally true that by no other department of our government has there been such a recognition of the essential need of partnership between secular and religious agencies."

Quotations from some of our Indian Commissioners should be recalled. In his annual report of 1921 Commissioner Burke said, "It is impossible to see how the purposes of the government could have succeeded as well as the record shows without the co-operation given by the dauntless faith and works of the missionary. Among the outstanding facts of Indian progress must be written today the more than 600 missionary workers, with an even larger number of churches and over 100,000 church-going Indians."

And Cato Sells in his annual report of 1918 said, "The events and experiences of the year have deepened my appreciation of the earnest labors and helpful co-operation of missionaries throughout the field."

Commissioner Rhoads in a circular letter sent out in 1931 says, "Religious education and character training are necessary factors in the development of the Indian."

Dr. Kholstedt of the Methodist Board of Home Missions says, "By mutual agreement the several denominational agencies engaged in Indian work feature a practically uniform service program, co-operating with the government, with welfare agencies and other denominations, in behalf of constructive Indian aspirations buttressed by religious, social, educational and economic emphases."

Relations between church boards and the Indian Office were never more cordial than today.

Christian forces have given much attention to the *improving of health* among the Indians. Government interest and activity in this line is another by-product of Christian effort for the missionaries were pioneers in this work. Before 1909 but little was done by the government but in 1932 it appropriated $4,500,000 besides funds for building new hospitals. At the close of 1931 there were 82 government hospitals, 14 sanitoriums and one asylum for Indians, with a total capacity of 4,000 patients. Our text gives illustration after illustra-

tion of the fine health work done in hospitals and health centers.

Christian forces are at work *providing recreation* for the Indians.

Christian workers appreciate the need of recreation to supplant many demoralizing influences. Mission stations provide programs of recreation as well as free play periods. The success of these projects is illustrated in the following testimony: "Indians go into camp near the mission a day or two before Christmas and remain until after New Year's Day. Previously they held dances every night, but this year the younger people came to the hall to play basketball and other games. The older ones came to look on." "Team work" in athletics has a definite value in the teaching of Christianity.

Why not read in our text of the value Christian forces place on *educating the children?* One old chief of the Pimas and Papagoes said, "The Indians were lost in a deep, narrow canon", while the principal of the school serving these tribes says, "Over the brim of that canon more than seventeen hundred boys and girls have climbed during the last few years. Most of them have become leaders in church and community life in their own villages. Their houses are better and cleaner than those of their neighbors, their chickens are of better breed and lay more eggs, their pigs are fatter, their fields are larger and neater; and their hearts are less afraid." "A whole chapter could be given to the Indian schools established by many churches which have stimulated the development of Indian leadership in many parts of the country, have set standards of intelligence and character for the rank and file, and, most important of all, have led the Indians to have confidence in modern education through the force of faith in those who teach it. In the future, however, the education of the Indians will doubtless be carried on through the public schools and in community classes for adults, where there is no race distinction."

THE CHRISTIAN ASSOCIATION OFFICERS AT SHERMAN INSTITUTE

Christian forces are venturing into and *occupying a new field.*

This new field is that of religious teaching in government schools.

The Commissioner of Indian Af-

fairs "prescribes school assembly exercises at which opportunity of addressing the pupils 'will be cordially offered to all ministers and priests'." Sunday Schools are to be regularly conducted "either at the school or in a nearby church". Two hours a week on week days are allowed for religious instruction. This work is carried on largely by Indian and white pastors and missionaries who are stationed near Indian schools, while larger Indian schools need a director who may devote his entire time to this work. For several years seven religious work directors have been maintained in eight government schools and special supervisors keep in touch with the work. The Y. W. C. A. has clubs in many of the larger schools. All of these interdenominationally supported workers or educators have had an influence in the lives of about 2,800 Indian young people annually.

Christian forces are now *facing a new challenge.*

"There are now eighty-four government boarding schools for Indian pupils—fifty-one reservation schools, twenty-one non-reservation schools, twelve sanatorium schools, eighty-two government hospitals, and fourteen sanatoriums, all of which are open to the ministration of Christian workers. . . . At least forty large government schools, with enrollments of from two hundred to one thousand, have no resident full-time Protestant worker. . . . In their task of receiving Indian children of the immediate neighborhood and creating for them the atmosphere of a home as well as that of a school, the government day schools are especially ready to welcome the co-operation of local Christian workers."

Christian forces are at work in *carrying on in education.*

Some church schools like Bacone and the Oklahoma Presbyterian College offer advanced work, and there are six government schools which offer full high school courses. "There is a decided opportunity open to the churches to offer promising Indian young men and women higher and professional education under Christian auspices." Another method of "carrying on" has already been mentioned—the provision of Christian home facilities for children attending the government day schools and public schools, particularly for those whose homes are at a distance.

The Congregationalist and Christian Reformed churches are considering specializing on training for Christian service and developing new methods of adult education by short term institutes and lecture courses.

Christian forces are now *formulating new educational policies.*

"Out of the nearly 84,000 Indian children attending schools in 1931, the total enrollment in the twenty-one Protestant Indian boarding schools, orphanages and dormitories was only about 1,900. The number in Roman Catholic institutions was somewhat larger but still small in comparison with the total school population. It is thus apparent that all but a small percentage of Indian children are being educated in federal or state schools or in private schools where their expenses are met from tribal funds." The new policy is presented thus by one church board: "As far as the formal education of the In-

dians is concerned, we are withdrawing from that phase of endeavor, and in line with the educational policy of the Indian service are co-operating in creating a sentiment which makes it possible for our Indian youth to enter the state public schools, where contact with white children helps break up segregation and where the competition involved is a great stimulus to the awakening of their latent mental possibilities."

Christian forces are *meeting new problems with the old message.*

We little realize how the Indian problem is shifting from the reservation to the cities. "The census for 1930 reports 350 Indians in Detroit, about the same number in St. Paul and Minneapolis, 250 in Chicago, as many in Milwaukee, 600 in Los Angeles and considerable numbers in the towns and cities of Oklahoma". And without doubt the census has failed to make record of many more. Many of these young people "come quickly to a desperate economic and moral state in the cities because of the difficulties they have in finding work. They are not readily assimilated into white churches, not so much because prejudice exists as because understanding has not been developed."

Character training among pupils of government schools is practically a new opportunity, co-operation in the health and economic programs of the government are urgent, city work with the Indian is upon us and in addition to these social service opportunities the gospel needs to be preached to many Indians who yet live in remote areas, neglected regions.

## THE CHURCH AND THE COMMUNITY

A fair test of the results of Indian mission work does not lie in comparing their present condition with our own, but by the contrast between present day conditions and the times of Sitting Bull, the Messiah craze and Geronimo. Has this brief review been such as to lead you to read this last chapter for yourselves? Doesn't its very outline prove an incentive to a further study and consideration of these "dwellers in Samaria"? Providing New Principles for Society—Handicapped by Sectarianism—Promoting Intertribal Fellowship—Developing the Spirit of Service—Training for Democracy—Building on the Old Culture—Transforming the Community—Introducing New Educational Methods—Producing Leadership—Sharing with White Neighbors.

"Throughout the four and a half centuries since the discovery of America, there has been a slow development in the thinking of white men relative to the people whom our ancestors met when they landed on these shores. With a few notable exceptions, the attitude of the pioneer settlers was that the Indians were to be exterminated like wild animals. Later they were treated much as we treat morons and the feeble-minded. The new mind to which we are summoned requires that they be made equal partners in a common task, the task of building a new Jerusalem out of American society. Those white men and women who intelligently support with their thought and prayer as well as with their money the witness of Christ among the Indians, must emphasize the Indian church as a central force for organizing in America the new Christian social order in which all men shall live as brothers." (Text)

# A Seminole Pocahontas

LATER historians look with doubt upon Captain John Smith's story of his rescue from death by the daughter of Powhatan. The story is, however, not inherently improbable. Down in the Florida lowlands, many years later, there was a similar adventure of which there is undoubted record. The Seminole girl who played the role of a Pocahontas was known to the people of the region by the simple name of Milly.

Her father was Hillis Hadjo, who had been the prophet and inciter to warfare in the Creek war of 1813-14, known as the Red Sticks War. Every Indian uprising had its sacred medicine man whose incantations were supposed to bring victory to his adherents.

Hillis Hadjo, whom the whites knew by the name of the Prophet Francis, was not fortunate enough to sing his incantations on the winning side. When General Andrew Jackson, aided by Cherokees, Choctaws, and Chickasaws, and by many of the Creeks themselves, humbled the rebellious party at Tohopeka, the defeated Indians thought themselves safest in Spanish territory. From Pensacola they had received the aid of Spanish and English, and to Pensacola they betook themselves, Milly's family among the rest.

Milly was about twelve or thirteen at this time. For a generation past Indians had been slipping away from the Creeks to join the Seminoles or "wanderers" among the southern swamps and lakes. Life was easy in this hot, fertile country, and there was little in the way of white life to disturb their calm. Those who objected to the progress made by the Creek leaders could here find a simpler existence.

Dwelling in open bark and palm-leaf shelters, threading the sluggish streams in their canoes, living on the bounty of nature, Milly and her sisters passed the next few years. Their father was meanwhile enjoying great adulation in England, whither he had gone to cement the alliance of his group with the British powers. The Prophet Francis was received in London with great acclaim, passing up and down its streets preceded by a fanfare of trumpets. Crowds rushed to see this ally from the American wilds, dressed in red and gold and carrying a tomahawk with golden trimmings.

Despite the applause and the curiosity, the second war between England and the United States was ended, and the Prophet Francis was unequal to the task of reopening hostilities. He returned to his people in Florida to find that General Jackson, bent on following the trouble to its source, had advanced into Spanish territory to punish those who made it a base for their raiding. The fact that it pretended to be neutral territory did not stand in Old Hickory's avenging path, and the First Seminole War descended upon the flowery peninsula. Milly's father was the leader of the Seminoles, and his warriors for a time did valiant service, though they no longer had British ships to provide them with arms and ammunition.

It was in the winter of 1817, when Milly was sixteen years of age, that

a band of Hadjo's warriors had captured a young American trader by the name of McKrimmon. According to the stories of the time, the young man was about to be burned at the stake. He was bound to a tree, the fagots were laid about him, and the braves were dancing around him in triumph, anticipating the agonies which would follow when the fire was kindled. A more temperate story indicates that they were brandishing their rifles and shouting their intention of dispatching him by gunfire rather than by the fire of the stake, but either form of death proved too much for Milly's compassionate spirit. Her heart was torn with pity for the prisoner. She rushed to her father and begged him to spare McKrimmon's life.

Francis refused to interfere. McKrimmon was a captive, and the custom of the tribe handed him over to his captors for punishment. They were quite within their rights, whatever they chose to do with him.

Milly turned to the exulting braves and entreated them to have mercy. Her tears were at first of no avail.

"I have lost two sisters in this war", said one angry warrior. "It is only fair that this man should die as a return".

But the young girl persisted and, as an old chronicle tells the tale, "used all the arts of persuasion which her woman's nature suggested". At length she softened the determination of the captors, and they consented to spare McKrimmon's life. They insisted, however, that he should don Indian dress and become one of the tribe. As with other Indians, they considered adoption the only alternative to death by torture.

Soon after this the fortunes of war began to turn. McKrimmon was able to escape. The Prophet Francis was one whose life paid the penalty of rebellion. Milly, with her mother and sisters, surrendered to the Americans at St. Marks, Florida.

Here too was McKrimmon, and he was prompt to express his gratitude to the young woman whose intercession had saved his life. Hearing her story, the people of the town paid Milly much attention. Her courage and generosity were the admiration of all. With the young man, gratitude ripened into a warmer emotion. He begged Milly to marry him; but she shook her head.

"It was not because I loved you that I besought the braves to spare you", she replied. "You had my sympathy; but I prefer to marry among my own people".

Years later, in the western country to which a portion of the Seminoles had removed, Milly came upon hard times. Her Seminole husband was dead. Mother and sisters were gone. Milly was friendless and poor, a widow with three children still too young to be of assistance in gaining a livelihood. Her situation excited the pity of the army officers at Fort Gibson; and the mention of her name brought up the story of her girlhood deed of mercy. Here, the soldiers thought, was an opportunity "not only to reward a meritorious act but also to show the Indian tribes how mercy and humanity are appreciated".

Accordingly, Lieutenant Colonel Hitchcock reported the particulars of the old tale to the Secretary of War, then in charge of Indian matters. The

Secretary brought the matter to the attention of the Committee on Indian Affairs of the House of Representatives. Milly's deed was recorded on the journals of House and Senate, and the newspapers of the day reported the affair for their readers. After due consideration Congress granted a pension to the Seminole heroine.

She had not long to enjoy it. It is even said that she did not live to receive the first installment. Whether its granting had the "salutary influence upon the customs of the Indians" that the Congress anticipated, is hard to say. At least it had the effect of preserving for us the memory of an unusual Indian girl.

From *"Women of Trail and Wigwam"*
Flora Warren Seymour.

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# Appearing Day

AMONG the Brule Sioux there are those who still remember the tales of the courtship and married life of the beautiful Appearing Day.

She was the daughter of a chief. So, in accordance with the custom of her people, she was destined to become in due time the wife of a chief. Only a man of substance could pay the many ponies demanded as a price for her hand. Appearing Day herself added another requirement. With the spirit of her warrior father, she declared that she would not submit to the custom of the people unless her heart consented.

Long after she was of marriageable age she remained unwed in the tepee of her father. It was much talked of around all the camp-fires that a Sioux girl of honored family, beautiful and much besought, should reach the age of twenty and of her own desire remain unmarried.

Running Bear was the suitor who found greatest favor with the parents of Appearing Day. He was much the girl's senior, and his tepees already sheltered two other wives. This was no objection in the minds of the Sioux. Polygamy was their custom. Appearing Day was of different opinion.

She had in fact fixed her affections upon a young man of the tribe who was by no means wealthy enough to compete with Running Bear in gifts of ponies. Though he was later to be a leader among his people, Spotted Tail did not come to the rank of chief by inheritance. He was but a poor, and at this time quite undistinguished, young man, of warrior rank only. Yet Appearing Day had rested her calm brown eyes upon him with satisfaction.

She had told him, in the stolen interviews they would now and then accomplish when her mother's vigilance was relaxed, that she would never willingly consent to become the wife of Running Bear. Rather than be led to Running Bear's tepee, she would end her young life. The lovers talked of elopement; that would be a scandal in the tribe, as well as a proceeding fraught with danger to both. Even if they accomplished their flight they must be wanderers away from their beloved home group until Spotted Tail should become master of a string of ponies long enough to buy

his way back to forgiveness and favor.

Little goes unknown in an Indian camp. What the lovers said and thought was whispered in the gossip of many an idle afternoon. Running Bear knew well what was the obstacle that lay between him and the beautiful young wife he coveted. He determined to remove that obstacle. He purposely put himself in the way of Spotted Tail.

Beyond the camp the rivals met. Spotted Tail was young and strong and handsome. Running Bear had the acclaim and reputation of a chief behind him, the knowledge of fights well fought and bravely won. He gave the young lover ultimatum. Spotted Tail must give up Appearing Day forever. He must promise on the spot never again to approach her or seek her hand. This, on pain of death.

The refusal was indignant and immediate. In an instant the two men were clasped together in a deadly struggle. They were both brave men, raised by their bitter rivalry to the highest pitch of intensity. When the sound of the struggle brought the people of the village rushing to them, the antagonists were locked together. Running Bear was dead.

No less than her lover was Appearing Day a believer in action. She flouted the traditions of her people and with her own hands bound up Spotted Tail's wounds. She stayed by his side as he lay helpless. It was she who nursed him back to life. All the village agreed that her lover had fairly won her. She had earned her right to take the man of her choice.

So the two were married; and in this case the old ending of the fairy tale was a true one—they "lived happily ever after". It was not a long time, however, for Appearing Day's life was as brief as it had been dramatic. After this duel her young husband rose rapidly in the esteem of his tribe. Soon he was on his way to Chieftaincy. But he refused to mark his advancing fortunes by following the tribal custom of plural marriage. So long as the beautiful and devoted Appearing Day brightened his lodge, Spotted Tail asked no other happiness. Their devotion and happiness together became a legend among the Brules.

Death claimed Appearing Day before Spotted Tail was formally chosen chief of his people. Yet it had been through his love of her that he had been able to rise to power.

In those earlier days when he was leading the Brules in fight against the white emigrants and soldiers along the Platte, a little daughter was growing up in his tepee.

The story goes that he brought his daughter with him on a mission to Fort Laramie. While there she fell deeply in love with a young officer stationed at the post, but her romance was not to have the happy termination of her mother's love for Spotted Tail. The poor young girl was already wasting away with tuberculosis. But, the story goes on to say, on her deathbed she made Spotted Tail promise that he would thereafter be friendly to the white man and would not lead his braves in battle against the blue-coated soldiers. That promise he kept for the remainder of his life.

From *"Women of Trail and Wigwam"*
Flora Warren Seymour.

# JUBILEE YEAR

## THE CHALLENGE OF OUR JUBILEE YEAR

O, Women of the Church, look backward!
God hath given thee a Past of glorious achievement,
Led thee by great leaders, blest thy labors,
Sent by thee the Bread of Life to those who knew Him not
In foreign climes and in thy native land.
Thou shouldst bend low before thy Lord in praise and jubilee!

O, Women of the Church, look forward!
Thy Past challenges thee to a more glorious Future,
To greater service, stewardship and sacrifice.
Press on, in faith and courage never wavering,
Beseeching Him Whom thou dost serve in love
To bless thy future work with fruitage and with harvest.

Harriet S. Boobyer.

## A FRUITFUL BOUGH IN THE MOUNTAINS

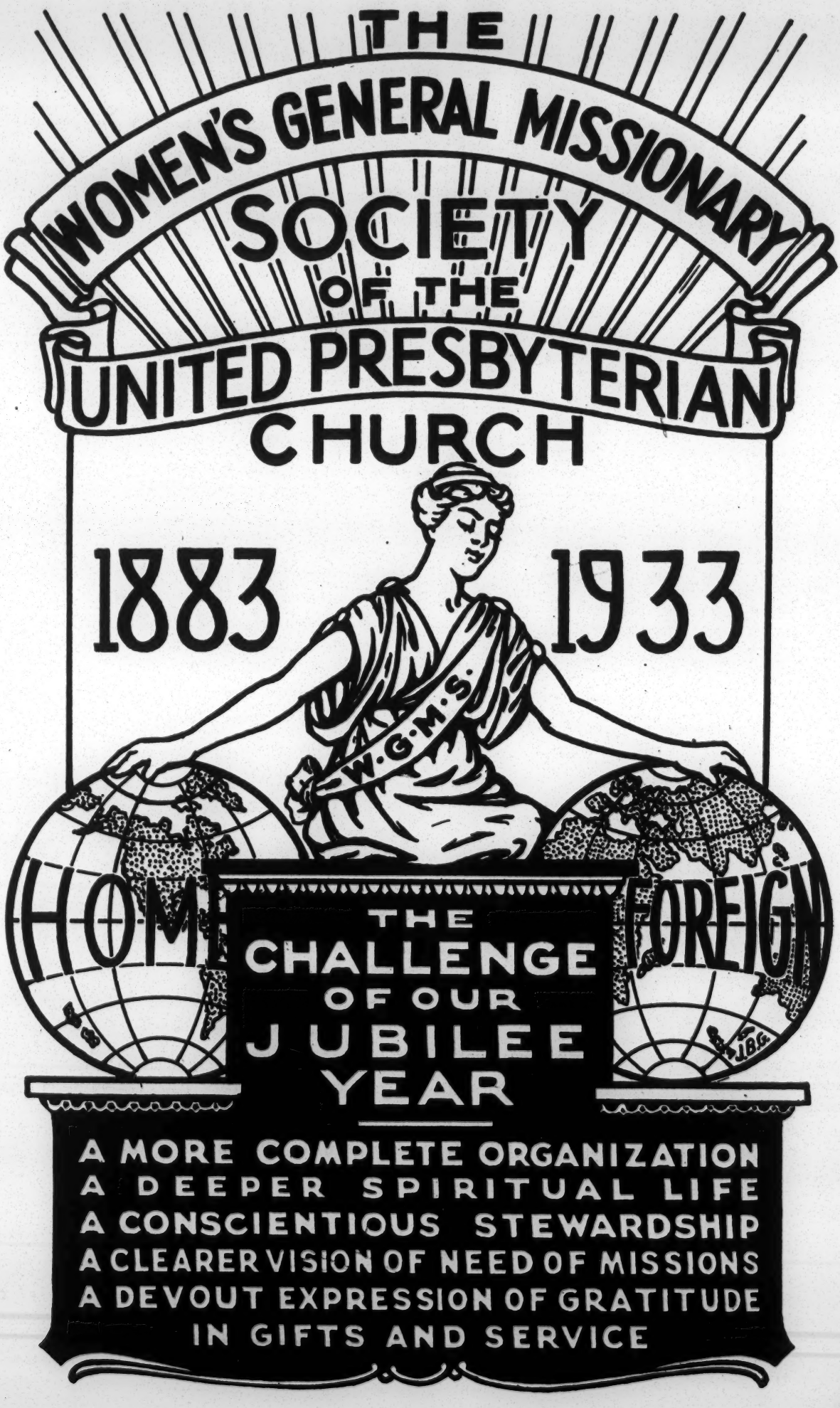
By Mrs. H. Ray Shear, Pittsburgh, Pa.

"Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall." Gen. 49:22.

JOSEPH was one member of the large family of Jacob, or Israel. The aged father pronounced this prophecy concerning his son, and followed it with the promise of richest blessings. He concluded by saying that the blessing would be "on the crown of the head of him that was separate from his brethren".

Without doing violence to the text, may we not appropriately apply its phrases to that part of the human family dwelling in the mountains of Eastern Kentucky? They are a people "separate from their brethren", separate because of geographical situations, separate because of a lack of equal opportunities, separate because of their own philosophy of life; but not separate as to inherent qualities and possibilities, not separate as to a reverent attitude toward the things of God, not separate as to a realization of man's duty to man. In fact the bond of union is just as close as that which exists in the family of Israel, and in the family of the true Israel through the ages.

Through the agency of the women of the United Presbyterian Church this vine was planted over twenty years ago at Frenchburg, Menifee County, Kentucky. Because of the interchange of teachers from time to time and the close relationship existing between the workers, would it be unfair to say that a branch ran over the wall, the wall of county boundaries, and on that branch grew the fruitful work at Ezel? Eight years ago the work there had its beginning at a point fifteen miles east of Frenchburg, in Morgan County. While it is Frenchburg we have in mind in this article, it is only right to say that the facts here set forth apply in more or less varying degree to Ezel also. In some respects the latter work has shown more speedy fruit than the former.


THE
WOMEN'S GENERAL MISSIONARY
SOCIETY
OF THE
UNITED PRESBYTERIAN
CHURCH
1883
1933
W·G·M·S·
HOME
FOREIGN
THE
CHALLENGE
OF OUR
JUBILEE
YEAR
A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE

Not only was "the plant" established but also "a fountain". The establishing church has also been a supporting church, furnishing all necessary things for the upkeep and growth of the work. But according to our text the test of the tree is not the abundance of nurture that has been supplied to it, nor the beauty of the tree, nor the abundance of its foliage, but fruit. Joseph was a fruitful bough. What fruit has Frenchburg borne? As we survey its educational, social, vocational, physical and spiritual programs, with their inter-relations, what results do we discover? Has the mountain work been "a fruitful bough by a fountain"?

The school enrollment, the number of graduates, the increase or decrease in attendance—these would not signify very much in our accounting. But to say that the school has touched the life, directly or indirectly, of perhaps seventy-five per cent of the families of Menifee county, besides many beyond its borders, is significant. A few years ago, at a time when the writer was more familiar with the situation, three-fourths of the schools of the entire county were in charge of teachers who had had part or all of their training in our school at Frenchburg. In addition to this there are many others who teach in surrounding counties. It is impossible to estimate the influence and the spread of that influence which has emanated from the school through this band of teachers. Many of their schools have been visited, and one can say that often real surprises lay in store for the visitors, pleasant surprises to discover that our students had gotten so much more than we had dared to hope. There was a spirit of enthusiasm, helpfulness, a willingness to enter into the life of the particular community, and to make of the little school a social and religious center for the community. These teachers are alert to discover children here and there who should be encouraged to come to Frenchburg and go on with an education. They are awake to the needs of their districts in every day practical matters, such as clothing and medical aid, and often bring such needs to the attention of those who are glad to help. It is correct to think of this group as forming a net-work along with the teachers at Frenchburg, covering the entire county, and everywhere establishing standards, lifting ideals and lending a hand.

Recently, since roads have made it possible, a splendid piece of work was launched looking to a closer tie between the Frenchburg school and the county schools. Programs of music and talks were given in the rural schools by visiting delegations of students from the school at the county seat. Friday afternoons were chosen for these visits and arrangements had been previously made with the teacher in charge. This proved to be a fine piece of co-operative work.

The records show that two years ago there were twenty-two Frenchburg students, mostly graduates, in attendance at a near-by State Normal School, and several others at various colleges. Just this summer one Frenchburg girl is receiving her M. A. from Columbia University. A younger sister is taking her third year toward her A. B. The uncle of these girls, a graduate of French

burg, now a college professor with a Ph. D. from Yale says in substance, "Frenchburg School was the stepping-stone. It was the inspiration". He paid the highest tribute to the influence of the dormitory life at our school.

This leads me to say that the training and discipline of the dormitory life of our church schools is a factor of large importance in the fruitfulness of those institutions. There students learn how to give and take, to practice fair play, to consider the rights of others, and withal to give obedience to wise counsel and oversight. In the dormitories the family altar and the family fellowship play important parts in the molding of character. The dormitory life at Frenchburg is exceptionally fine.

The results of the vocational work are not so easily tabulated but are exceedingly important. In shop and model farm the boys are picking up information that will make them more competent workmen, more forward-looking men. In sewing room and kitchen the girls are learning lessons that will make their present and their future homes more comfortable, more beautiful and more happy.

Does the Frenchburg Mission neglect the physical man? Perhaps no person in Menifee county is more appreciated than our patient doctor in charge of the hospital. Suffering has been decreased, pain allayed, cures effected, and excellent care given where there was no cure. Surgical clinics have been annually carried through, epidemics have been stopped by preventive vaccinations and inoculations. We have here an example of one who "went about doing good". For the training of healthy bodies excellent facilities have been provided in gymnasium and athletic fields, with a coach in charge.

If the number of members were the norm, we might conclude that there was little fruit on the religious bough at Frenchburg. But the story is not told in numbers. The policy at Frenchburg from the first has been not to proselyte, not to bring any pressure to bear on our students so far as making United Presbyterians is concerned. They have been urged to become Christians, to follow Christ in their own churches and communities. It is most gratifying to see the results in the past few years. Young people are going out with a vision of the meaning of Christian service. They are grounded in Bible instruction in a remarkable degree. Sabbath Schools are being founded in outlying districts, and who can measure the results?

Some have labored through their gifts and prayers to make these things possible. Some have labored on the field itself. Some have given means, others life equivalents. Some have planted, others have watered, but God is giving the increase.

"Turn again, we beseech Thee, O God of Hosts: look down from heaven, and behold, and visit this vine."

## JUBILEE SEALS

The poster that appears in this department, setting forth the challenge of the Jubilee, with five objectives, has been reduced, making a seal 2 x 2½ inches, the same cut with the same wording. These are made into stickers for envelopes or stationery.

These seals may be procured from the Literature Department at 25 cents per hundred.

# A Magazine in the Home of Every Member

## HOW ONE CHURCH HAS SUCCESSFULLY CARRIED OUT THIS PLAN

By Mrs. E. J. Graham, Philadelphia, Pa.

THE Anne Judson Y. W. M. S. of the Woodland Church, in 1926-27 found it difficult to keep the members consistent readers of *The Womens Missionary Magazine*. The treasurer, at that time, had to make calls regularly in March to be sure of having the Young Women's special in on time. To the treaurer's credit I will say, that never once did the society fail to meet all obligations, but the treasurer's office was not sought after when election time drew near.

One day the president called a meeting of the executive committee to devise a plan by which this condition could be eliminated; budgeting was suggested and worked out. This budget included all departments of work, and the Young Women's Special, a copy of *The Womens Missionary Magazine* and a Prayer Cycle for every member and the various other funds to which the girls were contributing at that time.

On presenting the new plan to the society it was joyfully received and unanimously adopted. A Literature Secretary was appointed to see that no subscription lapsed and that changes of addresses were reported. Now there is no wailing when election time draws near and though the dues are fairly heavy for these times yet not one of the members will even discuss giving up the system.

The senior society seeing how well this plan worked has adopted it and now the Rose Shereda Circle has fallen in line and each member also has her Magazine. (Where two or more members are in one family but one Magazine goes to that family)

The regular reading of the Magazine has been a real missionary education to the girls who are ready and willing at any time the pastor calls upon them to speak on any missionary topic. Using the Prayer Cycle has helped them to pray intelligently for our missionaries and with the use of the maps to locate the stations and envisage the missionaries as they work. But more than all else the girls are changed, they are most earnest, their meetings are more spiritual, their lives are witnessing for their Master.

To other societies I would say, no member can do really efficient work in the society without the help of the Magazine and the Prayer Cycle and the cost is so trifling that no one can afford to be without them. The Prayer Cycle is only ten cents and the Magazine only ten cents a month for the ten months in which the society regularly meets.

Readers of other missionary magazines freely acknowledge that *The Womens Missionary Magazine* is the very best magazine of its kind published. With every member reading the Magazine you will find your meetings taking on new life, each member will have something of interest to contribute, the lives of women and girls will be enlarged, the spirit of missions will be released and as our Editor quoted at our Presbyterial Convention in Philadelphia, "When you know, you care; when you care you pray; and when you pray, you give." Won't you prove it?

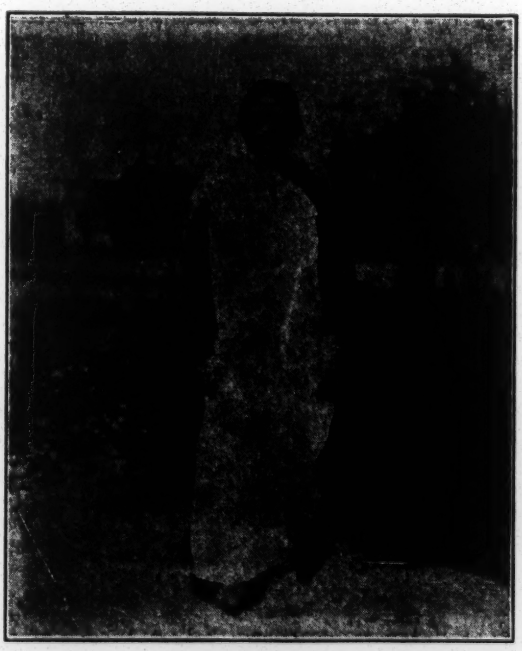
# Monthly Concert of Prayer for Missions
# February 22, 1933

## SHEAVES FROM FOREIGN FIELDS

**Bible—Psalm 126:6; Phil. 4:1-3**

OUR "reapers overseas" have gone forth, "bearing precious seed", and they have come again with rejoicing, bringing many "sheaves" with them.

Only a few of the sheaves can be listed, but much gratitude can be offered for their lives. We can place them on our personal prayer list and pray for them daily, so that they may be able to meet the ignorance, superstition, and contempt which they face. Pray that Christ may so live in them, that all whom they approach may be drawn to love Him too.



RAJ KUMARI

### INDIA

*Raj Kumari* was once a Hindu pilgrim, seeking peace at sacred shrines, by fasts and sacrifices, by gifts and offerings. But none of these could give rest to her troubled heart. When she found Christ she began telling others who are making the same quest of the peace which the world cannot give and which the world cannot take away.

*Bible women*:—The Hindu women of a city street were so angry with the Bible women for daring to preach Christ there that they heaped all kinds of abuse upon them and made terrible threats about what their men would do should they dare to come again. The next day the older Bible woman said, "We must go back there. Those women must learn that threats cannot hinder when the love of Christ constrains us."

The Hindu women were amazed and said, "Why we never abused anyone so much as you. What made you come back?" Again the gospel story was given, and soon those Hindu women were weeping and wanting to know more of the Saviour.

### ETHIOPIA

*The Thirteen Year-old Bride*:—The missionary tried to prevent the marriage of this child who was so interested in school, but because it is thought to be a disgrace for a girl to reach her thirteenth year and not be engaged, nothing could stop it. She is considered a Christian because she has been in the mission school, and is made to feel unwelcome at the native church. She is not permitted to come to the mission church. But she came to the Thursday women's meeting and

brought her mother, a short time ago, and both were very happy to have this privilege.

*A Little Princess*:— She is the daughter of the Emperor of Ethiopia and was sent with her sister to England for education when only about twelve years old. They could not endure the cold, damp sea level of England so they were taken to Switzerland. They were there put into the home of Mr. Fladd, the son of a missionary to Ethiopia. The lives of this family revealed Christ so effectively that *Zinab Werk* was won not only to to Jesus, but to a desire to serve Him as a nurse among her own people. But that "is not done" in Ethiopia and she was married to a rich official of importance instead. Poor rich little royalty!

## THE SUDAN

*Umelhassen* has become *Miriam*. She was orphaned in childhood and brought up by others. When a girl she was drugged and forced to marry. Later she was deserted by husband and left without support either for herself or child. She knew nothing of love or sympathy until our missionaries found her and ministered to her. She was cared for and taught. She learned to pray and to love her Lord. For this she was cursed and despised, endured trial and persecution, was separated from her child and thrown out of her brother's house at midnight. But she endured all and remained true to her faith in Christ. At last she secured consent from the Government to change her religion. She was baptized, taking a new name that not even her Moslem name could remind her of her wrongs. She now waits and prays that she may be allowed to have her child baptized. But as she waits she keeps witnessing for Christ and growing in grace and in the knowledge of her Lord and Saviour.

*Bible Women*:—All the while they are finding evidences that more women are interested and really thinking seriously. For some time they were not allowed to visit *Fatma Hassein*. *Fareeda* saw her just recently and found her continuing to stand firm even in the face of persecution. There is a decided change in the attitude of her sister *Amna* too, who seems on the verge of believing. Pray that she may stand firm in faith during the trials that are sure to come.

## EGYPT

*Afeefa* has started work in a town where there is absolutely no other Christian influence. When she tried to teach a group, one of them said, "We are people who cook and bake; do we know how to talk?" Just at noon one day when the sun was very hot, she was returning home. A woman took hold of her dress, asking, "Are you the one who tells the word of God? By the prophet, you shall not move away from here until you make me to hear." She stopped and told the story of God's love and at least fifteen heard right there in the street.

*Saneya*:—For years the family lived in Beni Suef, the father teaching school there. The mother died and the father did not know how to care for his three little girls. The missionary suggested Fowler Orphanage and the girls were accepted into their new home. As Saneya grew up she was naughty and stubborn and proudly boasted of being a Moslem. In time

she accepted Christ and asked for baptism. Her heart has changed and now she is living a new life. She has entered the Bible Women's Training School and is an inspiration to all for she applies the Bible teaching to herself. We thank God for her and pray that she may be greatly used in this needy land.

*Prayer Period*

Pray for *Mrs. Mary Samuel* and all other Bible women and evangelists, that Christ may be revealed through them.

Pray for *Rev. Tawfik Saleh* and all other teachers and preachers, that Christ may be magnified by their words and their lives.

Pray for *Blind Gidada* and all other blind converts, that the Light of the World may shine in them and through them.

Pray for *Shareef* and all other Moslem converts and inquirers, that Christ may have His way in their lives.

Anna A. Milligan.

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# A Statement from Five United Presbyterian Laymen

Pittsburgh, Pa.,
December 10, 1932.

AS United Presbyterians associated with the Laymen's Foreign Missions Inquiry, we have been asked to state our attitude toward the work of the Board of Foreign Missions of our Church.

*Our Testimony.* We believe in God. We believe in the Bible as the inspired word of God. We believe in Jesus Christ as the eternal Son of God and our Saviour. We believe that apart from Christ we can do nothing, therefore that the fifteenth chapter of John is real and true. We believe that there is no way to come to the Father except through Jesus Christ. He makes this very definite when He says, "I am the way and the truth and the life, no man cometh unto the father but by me."

*Our Commission.* We recognize Jesus Christ's command, "Go ye into all the world and preach the gospel to every creature."

*Our Missions.* We believe in our foreign missions. There is no place in all the world surpassing our foreign fields where we can see the love and beauty of Jesus Christ in transformed lives.

*Our Missionaries.* We believe in our missionaries. They are selected by our Board with a view to their qualifications and their preparation for the particular task to which they are sent, representing the cream of the families and of the student bodies of our Church.

*Our Resource.* We believe in prayer and we believe that as members of our Church at home pray so will the work in our foreign fields prosper; therefore, we beseech the members of our Church to get on their knees and pray for our foreign missions. We believe that to know, support, love and pray for our foreign missions is to love Christ more.

*Our Board.* It should be a source of genuine satisfaction to our entire

Church to know that the business transactions and bookkeeping records of the Board of Foreign Missions are subject to monthly review and annual audit by a firm of nationally known certified accountants. It is also a requirement of our Board of Foreign Missions that the various treasurers on the fields furnish independent auditors' reports. Mention is made of these facts to assure the Church that modern business methods are followed in all of the business of the Board.

We have confidence in our Foreign Board, its members and secretaries, and program. We believe that the Board is endeavoring to conduct missions in Christ's way and there is no other way.

*The Challenge.* We feel that the greatest opportunity for enlarging our work lies before our Church provided we heartily and prayerfully enter the open door.

The signers of this statement are earnestly behind the work of the Board of Foreign Missions and we ask every member of our Church to join us.

Signed: Fred C. MacMillan
Ralph Croy
J. A. Gibson
J. H. Lockhart
George Ramer.

## I MET THE MASTER

I had walked life's way with an easy tread
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

I met Him, and knew Him, and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away;

Melted and vanished, and in their place
Naught else did I see but the Master's face.
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

—Selected.

# Foreign Correspondence

## EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

REV. JAS. HOWARD BOYD, D.D.
For 30 years a Missionary in Egypt.

### REV. JAMES HOWARD BOYD, D.D.

The following selections have been taken from a tribute to Dr. J. H. Boyd, published in *Al Huda*, the religious publication of our Church in Egypt.

#### REMOVAL OF A BELOVED MINISTER

Dr. Boyd conducted a series of meetings in the Tanta Church during the week beginning November 6th, and was assisted by the Rev. Labeeb Mishrikie, one of the Cairo pastors and by Sheikh Metry Dewary, the writer of the article from which these selections have been taken. Then on Saturday, the 12th of November there was called a Sabbath School Convention for which all the thirty-five workers, teachers and evangelists of the Tanta district had been called in and Dr. Boyd had full arrangements made to entertain them all for the mid-day dinner on Saturday.

Dr. Boyd was overjoyed that the evening meetings in the Tanta church during the week of meetings were so well attended, the church being full to overflowing every evening.

On Friday evening (he had not been able to attend the meetings for two evenings) after he went to his bed he had a severe heart attack, the doctors from the American Hospital were called and for two hours worked hard to save him, doing all that medical wisdom knew to do, but at about one-thirty A. M. the spirit of Dr. Boyd was called home to Heaven as though he were only peacefully sleeping through the rest of the night.

Strange to relate as Rev. Mekhiel Salaama, the pastor of the Tanta Congregation said, "Dr. Boyd like Dr. Grant who died only four months ago, said to me, 'I have finished my work and am ready to go to my Lord'."

When the news spread abroad Saturday morning of Dr. Boyd's sudden death people met each other with consternation on their faces and eyes full of tears because a servant of the Lord so full of usefulness and brotherly love towards all had been taken away from them.

At ten o'clock Saturday morning the preliminary funeral service was conducted by Rev. Mekhiel Salaama in the Tanta Church, assisted by the writer of this article. The church was full of those who had come to mourn the departure of a beloved minister and friend, among them was the Governor of the Gharabia Province and the Hakim-Dar, and many men of importance from the Government offices and Civil Service Department, also many from the foreign community, and Egyptian friends and members of the church with the missionaries and the workers from the district who were present to attend the Sabbath School Convention.

After this preliminary service in Tanta, the body, accompanied by a host of sorrowing friends, was taken on the eleven o'clock train to the capital city, Cairo, to be laid to rest there

in the American Cemetery. There was a further service conducted in the Central Church in Cairo at Ezbekia and the following ministers were in charge: Rev. Acheson, Rev. Philips, and Rev. Jamison with Rev. Mekhiel Salaama, Rev. Ishak Ibrahim and Rev. Labeeb Mishrikie. On completion of this service a long procession wended its way to the American Cemetery and the final service was at the door of the tomb where the precious body of a beloved missionary was committed to rest till the resurrection morn. Rev. E. E. Elder and Rev. Biskallus Nakhlie conducted this final service. After it was all over the sympathetic crowd dispersed but not till they all had offered condolences to the sorrowing wife and daughter, and sister and her husband, Mr. and Mrs. Charles Bell and Rev. Mekhiel Salaama one of Dr. Boyd's devoted friends and fellow ministers.

We never can forget that preliminary service in Tanta, the sorrow that prevaded all. How can we ever comfort you, Oh! Tanta who during the past four months has been called upon to part with two valuable workers in the Kingdom—one a doctor of the physical being and the other a doctor of the spiritual being. But both can say with the words of the text, "I have fought a good fight, I have finished my course, I have kept the faith, etc." They both were valiant in a service for others, they wore themselves out in this service, were often wearied but never failing, gave themselves to the very last moment so that others might live. They both died, one on the American Independence Day and the other the day before the Egyptian Independence Day emphasizing, as it were, that there is no real freedom except through and by means of the Gospel of Salvation.

Dr. Boyd's first field of service was in Tanta, then for a short period he was in the Fayoom, after that in Alexandria and then back in Tanta to complete a term of thirty years' service leaving a deep impression on the lives of many in that large district of two million souls.

Dr. Boyd was unique in many things. The following are some of my personal impressions as a dear and old-time friend. (1) He was always cheery and smiling and his happy smiling face did more than can every be told in allaying the sorrows and griefs of many, in settling the angry quarrels of others, in easing many a heavy burden or unwelcome load. (2) He was seemingly more Oriental than Occidental (coming from an Egyptian this is always a real compliment). He is the first American Missionary who ever walked with me hand in hand, arm in arm, as Egyptian friends are wont to do. I was young then as also he was, and during all these thirty years our friendship so begun in the gracious way he manifested has ripened so that we not only often thus walked hand in hand, arm in arm, but with heart and life closely linked. Many Egyptians give this testimony of our departed and beloved friend. (3) He was a generous host and his house was always open to all. I was a guest in Dr. Boyd's home the night of his death. Not only have I experienced his hospitality in Egypt, but also in America when I was there four years ago. We Egyptians boast of our hospitality, but I can testify that the Americans are truly hospitable from the heart. (4) In Christian service he was unflagging and self-denying. His near and dear friends know much of the extent of his self sacrifice and patient giving out of himself for others and always with a joyfully smiling face.

To the American Mission here in Egypt, to Dr. Boyd's wife, only son, and two daughters, to the Church here in Egypt, and to his many, many friends we point out the only true source of our comfort in this our sorrow, and for you, Oh! Tanta, we ask special comfort to sustain you in this time of your great loss of a valiant leader, reminding you that God is

both able and willing to raise up others to replace those who have been called up higher.

Sheikh Metry Dewary for *Al Huda.*

(Note:—**Al Huda** was formerly a weekly church paper but on account of the hard times it has been changed to a monthly. Dr. H. E. Philips is the Editor and Sheikh Metry Dewary is his able assistant. M. F.)

## ANNA Y. THOMPSON

### A Crowned Saint

**By Miss Rena L. Hogg, Assiut, Egypt.**

**MISS ANNA Y. THOMPSON**
**For 61 years a Missionary in Egypt.**

Our dear Miss Thompson has been two whole days in heaven as I sit down to add my little tribute to the tributes of other friends. We have been expecting her release for so long that I am finding my thought far more occupied with her new life than with the empty place in our mission roll created by her death, and that in spite of the fact that on earth she had been so valued and so loved.

Perhaps the reason is that I cannot feel that her place is empty. Her work continues here quite as truly as it follows her there. It continues, I know, in my own heart. It continues in the heart of every missionary and of countless Egyptian friends as dear to her as we, or dearer.

Jesus told us to make friends who would receive us into the eternal habitations and Miss Thompson's life was rich in obedience to that advice. It was not by money only that she did it, though she gave lavishly, ready to be generous to everyone but herself. Perhaps the only self-denial difficult for her was to deny herself the pleasure of being generous, even in cases where money gifts had been long proved to be money thrown away.

But Miss Thompson made herself friends by a more intimate giving. I was only fourteen whenI first recognized a difference between her and other grown-ups. I still remember my surprise at the personal interest in her eyes. Why should *I* be of any consequence to *Miss Thompson,* who knew me not at all ? But I was! Her eyes told me so! And one likes to be noted and known. So it was that she grappled to herself countless hearts. So it is that she has hundreds of friends in heaven and on earth that most of us, had we met, would have forgotten.

Dear Miss Thompson! I find a pleasure in the mere repeating of the words, words that are on so many lips. Why do we all love her so? It is not because of her sixty years of steady, gracious consecrated work. She herself is dearer to us than all her service.

Her transparent saintliness was of a kind that fitted in with our surroundings. It was full of human charm, of originality and of quaint surprises. One felt at home with it even if one were not at all so good as she. It was an encouraging goodness like the goodness of our Lord. I wonder how many people left her presence feeling humbler because she was so saintly and yet feeling worth more than they had realized because they had seemed individually important to her. We left her with a new compulsion to be our best. We felt we must live up to her estimate or fail a friend.

So she works on in heaven and on earth. Christ has abolished death and we cannot tell whether it is what she has done or what she is doing still that will count for most in the bringing of Egypt into the Kingdom.

## A PIONEER IN MANY FIELDS

**By Mrs. Mary E. Robertson, Cairo, Egypt.**

Our beloved Anna Y. Thompson has gone from us, to be with Christ; in the eighty-second year of her age and the sixty-first of her missionary service. How we shall miss her gracious presence, her genial companionship, and the inspiration of her steady faith in the "wonder-working God".

How we have missed her all these fifteen "shut-in" months, in the hospital! It is remarkable, that this is the first time in all these years in Egypt, that she has been in the hospital as a patient. Yet, but for this experience, she might never have realized how much her friendship and her ministry have meant to others. Until now, it had been her privilege "not to be ministered unto, but to minister." Many and beautiful were the tributes of love and gratitude which found expression in her sick room.

During the visiting hours, forenoon and afternoon they came, of many nationalities, of all the missions, of every branch of Christian service, including even dignitaries of high rank in Church and State:—and beggars, too, were skilled in finding the great door ajar, and slipping up two stairs without being discovered!

She had a marvelous memory for faces, for names, and for relationships. This is no mean asset anywhere; but especially among our Egyptian friends, who have responsive, affectionate natures. Hundreds will have happy memories of hospitality dispensed by her in co-operation with her cousin, Mrs. William Harvey, whose home at the Mission house in Cairo, was altogether hers, as long as Mrs. Harvey lived. Until 1928 theirs was literally "the open door". Faithfulness and perseverance were developed in her to a remarkable degree. Having put her hand to the plow, there was no looking back. No cause ever languished which could be upheld by her sympathy and her prayers and a helping hand.

Prayer was the "power house" to which she turned as the source of blessing. There were the daily noon prayer meetings in the prayer room of the mission house, the weekly one for the congregation in the same place, and the monthly United Prayer meeting in the C. M. S. House, all of which she attended regularly; and to all of which she contributed something which made them not only an hour of fellowship with others, but an hour of fellowship with God.

Two causes were particularly dear to her heart—the Christian Endeavor and the W. C. T. U.

She was elected president of the W. C. T. U., Cairo branch the second year of its organization, and has been re-elected to that. every year since, without a break—36 years! It is due to her fostering care more than to any other influence that Egypt has now a flourishing National W. C. T. U. conducting a splendid warfare against drink and drugs.

The Christian Endeavor has proved to be a nursery of souls; training young men and women for "active service" in the Kingdom of Christ. One who knows said recently in my hearing, that had Miss Thompson done no other service for Egypt than what she did through the Christian Endeavor, the outreach of her influence would have been incalculable. Mentioning by name four young men known to us as foremost in Christian effort among young men today, he said these all attributed their inspiration to the spirit of Miss Thompson through the Christian Endeavor.

We know that hers has been "an abundant entrance" into the Presence of her Lord; and hers the triumph of the welcome "Well done, good and faithful servant. Thou hast been faithful; enter thou into the joy of thy Lord".

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## A SPECIALIST IN PEOPLE

**By Miss Marion A. Paden, Zagazig, Egypt.**

From November 21st, 1902, when I first met Miss Thompson, she has been a friend for whom I thank God.

It is not easy to write an adequate word about one who has been for so many years like a dear elder sister.

Once she remarked, "This is an age of specialists, I specialize in people." Her love for them, whether rich or poor, Moslem or Christian, made her always accessible to them, and no one who wanted help, spiritual or physical, was turned away. Her unselfish generosity made her share with others, neither time nor money was hoarded for self. The correspondence she kept up with friends far and near was a constant marvel. She accomplished it by never wasting time on selfish interests.

I never saw her angry although at times she was grieved. Her own sensitiveness made her very careful of the feelings of others. A favorite verse was "The joy of the Lord is your strength", and she said Satan tempted her by discouragement when she failed to rejoice in her Lord.

Although we think of her as one whose work was much with women, visiting and teaching them, yet she had great faith in the work of schools. As she voluntarily gave up the oversight of a larger school to younger workers she would start a little one-teacher school in a needy district, with a Sabbath School and finance it all with money which had come to her as a personal gift.

She took the greatest interest in the development of younger missionaries, and was ready with a word of encouragement or help in the study of Arabic. She was interested in the other Missions and their workers and never lost an opportunity of showing how she valued their work.

How I shall miss her, her loving interest in all one's concerns that never failed. And how I thank God for her and for the inspiration she was and is.

## MISSIONARY FOR SIXTY YEARS IN EGYPT

The funeral service of Miss Anna Y. Thompson of the American Mission was conducted in the American Mission Church, Cairo, yesterday morning.

A large number of people from different localities and from widely separated ranks of society gathered to pay their tribute of affection and appreciation to the memory of Miss Thompson who was widely known and greatly loved.

Miss Thompson was born in Pennsylvania, March 11, 1851. She came to Egypt as a missionary in December 1871 and so had spent more than sixty years in service in this country. After short periods of work in Mansourah and the Fayoum, she went to Cairo in 1874, where she has since lived and worked. Most of her work has been in girls' schools and among women. She taught many women to read and helped thousands in the problems of their lives and their homes. Multitudes rise up to call her blessed. She had an unusual memory for names and faces, and this coupled with a special gift for friendship kept her in close touch with a great number of people all over Egypt.

In her life Miss Thompson was patient, self-denying, generous and full of love. She was meek and quiet in spirit, and with equal ease and grace moved among the rich and the poor, free from all ostentation or embarrassment. She was a sister to every one in need. With great sympathy and self-sacrifice she made her small income minister help and relief to a wide circle. Godliness and contentment were her gain in life.

During her last months she was an invalid in the Victoria Hospital. Her room was always open. To the hosts of visitors who came her cheerfulness, her concern for others, her bright hopes for the future were a benediction. To all who knew her, her life is a blessed memory.

*The Egyptian Gazette.*

## INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

### IN MEMORIAM
### OUR FRIEND
### MRS. BIMALA BALA CHATTERJEA

By Mrs. W. H. Merriam, Gujranwala, India

There has just passed away in Gujranwala a little woman whom to know has been a privilege, and whom to love and honor was but natural for she was one of the great souls of the earth.

Many years ago from a small village in the province of Bengal, India, a young married man left his home and went to the great city of Calcutta to acquire an education. There he was entered in a Government college and having an excellent mind made rapid progress in his studies. But he was dissatisfied and restless in soul and longed for something that would bring him peace. He sought painstakingly in his own Hindu religion, and being of the Brahmin caste, had access to the best that Hinduism had to offer. But he did not find peace. He tried Mohammedanism, but this also left him unsatisfied. In desperation he sought his college principal, a fine Christian English gentleman, and to him poured out his soul's restless searchings and longings. This College Principal was bound to absolute neutrality in things religious by his government appointment so he could not verbally help the young man, but he did give him a Bible and impressed upon him the assurance that within its covers would be found the way to peace—perfect peace.

It was so, and at last the longing heart was completely satisfied with the revelations of the Prince of Peace and His advent into the open heart of the young man.

The testing time came at once and was a terrific ordeal, for as soon as the father heard, he and the mother and the young wife, all Hindus, came hurrying to Calcutta to plead with him and beseech him not to leave the family religion. To them it was a terrible thing for their beloved son to apostatize. How could he hold out against the pleadings of these loved ones? But Christ was so real to him and filled him with such strength and grace that he was able to withstand even this great hurt he was causing his honored parents. His cup was filled to overflowing with the strength of the test for the father died of cholera within a few days.

The son now set up his own home in Calcutta and the little Hindu wife chose to stay with him. It was a long time before she accepted the new Faith and was at last persuaded to it by the fortitude of a Christian friend on the death of her husband. The new home now became a Bethel where Christ came to dwell, and He bestowed upon them the material benefits of rapid rise in the law until he attained the office of Judge with wealth, prominence and power; and He gave them a great privilege in the children that came to them to be trained to Christian living. In return Judge Chatterjea, until the day of his death. rendered unto God a loyal, efficient service.

From this home came a charming gifted young girl of sixteen, Bimala Bala Chatterjea, to be the bride of the poor struggling Head Master of the Gujranwala Mission High School. For forty-two years together they built their own lives into the lives of the boys who came to the school. Their influence was greater than that of any other person in the city. All creeds and religions had come under their influence. When Mr. Chatterjea died four years ago the whole town went into mourning; for hours the sad procession of friends passed the bier of the beloved School Master. Mrs. Chatterjea sat beside him a living testimony to the strength that only the Christian religion gives for such times. And she answered per-

sonally the floods of letters that poured in from all over India in grief for one so dearly beloved. She had shared with him much of the honor and responsibility, for she had given of her own talents in music, in dramatics, and in the writing of poetry to add the aesthetic touch to an otherwise all male school.

They had no children of their own but adopted a baby, and to him gave all that loving parents could give, and mourned him as their own when he died in early manhood.

The home was indeed a benediction to all who came within its influence. Their place in the church was filled with wisdom and ability. Their life in the community was above reproach.

Mrs. Chatterjea showed her own ability to carry out their daily ideals in the few years she survived her husband, and now that she has joined her loved ones in the Better Land there is a great gap left in the social life of the community among all religions; in the church with its missionary society, where she so efficiently served, in the Sabbath School where she handled the class of young girls so well; and in the hearts of rich and poor, high and low, native and foreigner there is a great heart ache.

Recently she had built herself a new house near the mission compound. It was not quite finished but she was so happy planning her new home. She lived in it sixteen days. And then one afternoon God took her home to Himself to a newer home that He had prepared for her, one not made with hands, eternal, and in Heaven, where she is now with Him and her loved ones.

Her name was beautiful, Bimala Bala, meaning Spotless One. But she has a new name now, too, that is much more beautiful, one that they alone know.

She has left her own message to us and therein we are content: "Whatever is God's Will, that is best."

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## SUDAN

**Mrs. R. F. Shields, Editor, Khartoum, The Sudan.**

### DO UNITED PRESBYTERIANS ATTEND CHURCH?

**By Miss Frances Turk, Pittsburgh, Pa.**

My opinion, on church attendance, after an absence of five years, has been solicited by our Sudan Editor for *The Womens Missionary Magazine*. I very much hesitate giving my opinion for I fear it might be an unfair criterion of United Presbyterian Church attendance in the United States. I have visited, perhaps, not more than a dozen different United Presbyterian Churches, and have attended some form of their services, and these have all been in the vicinity of Pittsburgh, Pa., and in northern Colorado.

I am not in the least discouraged about our church in the United States. In fact, I am very optimistic about it. Our people's interest in the church is not waning, it is on the increase.

In the past few years the organizations in the churches have become more numerous in order that the spiritual needs of the different ages of life might be supplied in a more adequate way. We have, now, in many churches, in addition to the regular Sabbath School, Church Services, and the Y. P. C. U. meeting, the Graded Lessons in the Sabbath School teaching, the Junior Church Services as well as the services for the Adults, and the Senior and the intermediate Y. P. C. U. meetings. Then in addition to the Sabbath Services there are the many and various organizations such as the guilds of the church, for the different age groups that meet during the week for the purpose of getting acquainted with the moral and

spiritual needs of the world. I have had a fair amount of experience with various missionary organizations and their attendance has been most encouraging. They have come despite the fact that my going to them was not a surprise, and on only two occasions did eyes droop heavily with sleep, and on only one occasion did a lady sleep peacefully through the whole of my talk.

Thus I feel that our Church, being a Body made up of human beings as units, inclined to act only as they are stimulated, is responding wherever the proper stimulus is presented.

## ETHIOPIA

**Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.**

### THE IMMORTAL SYMBOL

**By Mr. P. A. Hamilton, Representative of the British and Foreign Bible Society in Sudan and Western Ethiopia.**

The whole hearted co-operation in evangelism, which has been exhibited between black and white, in the Sayo mission station group, has brought to my mind Dr. Aggrey's Immortal Symbol of the keys of the piano. This harmony of missionaries and native workers can only lead to one result—the salvation of poor, sin wrecked souls.

#### WITH REV. BRUCE BUCHANAN IN THE VILLAGES

We started about 8:15 a.m. After an hour's ride we reached the intended village. The people were called. Native stools were brought. Most of the men were away but the women collected their neighbors and squatted in a semi-circle on the ground. Prayer was offered, the portion read, and the message very faithfully given. After the closing prayer, the people thanked Mr. Buchanan and pleaded for his return. Would he go again? Of course he would. But oh! the odor of perspiration, mixed with rancid butter, used on the heads, and the general unsanitary condition of the place is enough to shake the courage of old King Bruce of Scotland but not that of Rev. Bruce (Buchanan) of Sayo. What could carry a man to these outcasts with heaven's message of hope, unless he has caught in his own soul, the true vision and purpose of Calvary? He is also very keen in getting the written Word to the people. To meet this, he has systematic, weekly sales of scriptures and alphabet cards (to aid people to learn to read as most cannot) in the public market where thousands of people meet to buy and sell.

During the dry season village schools are established and long evangelistic tours are made, with much success and glory to God.

#### WITH GIDADA IN A WITCH DOCTOR'S HOUSE

We started on the road, but there is no road because we had to go in single file. It is only a "trail",—as typically described by Dan Crawford in his "Thinking Black", "Literally a trivial trail the size of a cart wheel rut, or Goat walks is the real idea." After a few twisty miles across several mountains, we came to a very large compound with several huts. We dismounted and entered, Gidada saying, "Good morning", in quite an audible voice. At that instant a few pairs of eyes stared at us from the doorway and disappeared. After some minutes waiting we were told to enter, seats were hurriedly brushed and brought, after the usual greetings from a distance.

This witch doctor will shake hands with no one, being superstitious that such a contact would destroy his prestige. Gidada then told him the purpose of our coming and he instructed his servants to call the people, who numbered about 35. When his people came he drew nearer

and listened very attentively. Gidada then helped them to memorize the chorus of "None Like Thee". This was a suitable chorus for a witch doctor and his group because they have wonderful power over the people.

To look on Gidada's blind but seeing eyes when he is entreating his brethren to accept Jesus as their only hope of salvation you would observe a face and eyes which are beaming with heavenly joy, which is undoubtedly the overflowing of his innermost soul. I said to him one day as we were going to a village, "Are you not tired; do you not need a rest?" "No, I am not tired; and time is too short; there are thousands who have not yet heard the gospel message."

Is this not a challenge to all able bodied, Christian, young men, who have, and are still enjoying the wonderful privilege of Christian homes and associations while others are passing into eternity without hope and without God?

A blind son of ancient Africa says, "Time is too short, there are thousands who have not yet heard." What would you say, Sons of the New World? Have you ever given the shortness of time any consideration? If you have, I am certain no earthly connections will keep you away any longer from your chief business—rescuing the perishing.

The average number of persons who get the Gospel message weekly by the combined effort of every missionary and native workers is about 2,000, and still there are thousands more who are willing to hear, "And the time is short." But there are so few to come and carry the water of Life to dying souls. Will you not sacrifice all for Him?

In those days, during which I was privileged to accompany these workers it has come to me as a wonderful lesson of what Christ can do through surrendered lives. It is difficult to estimate the extent and influence of the work carried on by the united efforts of these "Fishers of Men" as they give the Word daily in the villages, homes, schools and hospital.

The field is white unto the harvest. There are many open doors. More laborers are wanted. Why not decide today to come over and join this band of overworked soul winners?

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## "THEY SAID IT COULDN'T BE DONE—BUT HE DID IT."

Twenty presbyterials have reported the names of their delegates to the 1933 W. G. M. S. The list follows. This is the best record ever made from the *time standpoint.* How soon can the remaining 36 report?

Lillian M. Robertson, Convention Secretary.

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|---|---|---|---|
| Monongahela, | October 8, 1932 | San Francisco, | November 2, 1932 |
| Lake, | October 17, 1932 | Allegheny, | November 10, 1932 |
| Philadelphia, | October 21, 1932 | Idaho, | November 21, 1932 |
| Los Angeles, | October 25, 1932 | Nebraska, | November 24, 1932 |
| Spokane, | October 25, 1932 | Texas, | November 25, 1932 |
| Chartiers, | October 26, 1932 | Concordia | November 25, 1932 |
| Indiana Northern, | October 27, 1932 | Argyle, | December 3, 1932 |
| Kiskiminetas, | October 28, 1932 | Wheeling, | December 7, 1932 |
| Muskingum, | October 31, 1932 | Oklahoma, | December 12, 1932 |
| Oregon, | October 31, 1932 | Beaver Valley | December 29, 1932 |

# Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

## MISS ANNA Y. THOMPSON

Memory turns back many years. When we arrived in the mission field several missionaries were at the station in Cairo to meet us. Among them Miss Thompson. She said she came because she was related to us. It was never quite clear in my mind how this relationship ran out through various ramifications but back somewhere my husband's father's cousin, perhaps it was, married Miss Thompson's mother's cousin. At any rate we were related and were proud of it.

When the telegram came last month stating that Miss Thompson had been called home, I went to the bookcase, took down an Arabic copy of the New Testament, opened it and read—"From my dear friend, Miss Anna Y. Thompson." Then I looked at the Arabic hanging on the wall, her gift also, "A Friend loveth at all times."

Living in the Harvey family where we received all the kindness due young missionaries, we came to know Miss Thompson intimately. We helped her entertain English soldiers on Thursday evenings and sang, and read and prayed with them on Sabbath evenings.

Night after night Miss Thompson came slipping into our room to visit for a few minutes. She it was who drilled us in the salutations and responses; she heard us repeat Scripture verses, emphasizing the importance of having the Scripture memorized.

Miss Thompson loved people and she was anxious that we should love her Egyptian friends. Day after day I accompanied her as she visited in the homes. I was as eager as she was to make these contacts. How much I learned of the women and children! And how I loved to hear her talk and pray in the simple language of the common people, which even as a beginner I soon began to understand.

Our closest association was in work with young people. Miss Thompson with her pioneering instinct had kept informed about the young people's work in the United States. She longed for some way to enlist the young people of Egypt. Dr. White had been very active in young people's work and when she began to discuss this problem with him, together they planned to organize the Christian Endeavor. With a group of young people made up of Britishers, Syrians, Americans and Egyptians, an English Christian Endeavor was organized in Cairo. Miss Ella O. Kyle at the head of the Esbekieh school was much interested in this new plan and almost immediately she organized her girls into a Christian Endeavor and Junior Christian Endeavor. The choosing of the International society name rather than the denominational was due to the fact that most of those making up the first English speaking society were Britishers. This organization for young people met a need and societies multiplied rapidly in the early years and have continued to grow. Through these Miss Thompson has projected her life through generations.

From every report that came the past year from that hospital room Miss Thompson suffered bravely, her face was toward the setting sun but her faith was bright as noonday. Her keen interest in people, her intense love for Egypt and for the church of Egypt, her great concern for the Kingdom inspired every pastor, and every missionary who tarried for awhile in her presence.

We rejoice that such a victorious life has been lived, that such a life can be lived. Today she is at home. What a reward must be hers!

**Think of**
**Stepping on shore and finding it heaven!**
**Of taking hold of a hand and finding it God's hand;**
**Of breathing a new air and finding it celestial air;**
**Of feeling invigorated and finding it immortality;**
**Of passing from storm and tempest to an unknown calm;**
**Of waking up and finding it home!**

—Selected.

* * *

## THE WORLD DAY OF PRAYER

**By Mrs. Daniel Strachan, Treasurer,**

**Women's Missionary Society of the Presbyterian Church in Canada.**

The growth of the observance of the World Day of Prayer has thrilled all who have served on the Committee or had any work in connection with preparing for it. From a small beginning it has grown till now it forms a golden circle around the earth.

When I waken on the morning of the Day of Prayer, the thought always comes that already the voice of prayer has ascended and is now ascending in many countries, and always that remembrance brings to me a feeling of awe and responsibility. Awe because of the immensity of what has been started, and responsibility for my share in bringing about the petitions presented.

To me this Day is one fulfillment, feeble though it be, of Christ's prayer—that they all may be one. One in a common purpose, because of love to a common Saviour, to make Christ known and loved and trusted and believed in, all the wide world over.

Many countries, many voices, many languages, many colors, many denominations, many beliefs, many women, few women, met in many conventional places and in many strange places—as different and far removed from each other as the poles, yet one in Him, and all met on one day to express together in their own way the voice of their petition—that the gospel of Christ may have free course and be glorified in this and every land.

And who else but the Universal Christ and His gospel could summon the women of the world to prayer and unite all hearts in common supplication. A Christ Who meets the need of every type in every land and Who knows neither north, south, east or west, color nor race, rich nor poor but whose followers are those who deny themselves and take up their cross daily, and follow Him. A Gospel which does not seek to bind all by one law save the law of belief in Christ as their Saviour.

Surely this united service of prayer should mean much to and hold a large place in the life of every Church in every land, in bringing them closer together, creating a better understanding, a deeper spiritual life and, above all, in ushering in the day for which we pray, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

Having seen and met with many of the women in the Orient, this one petition I would offer, that we women of the older Churches may be made worthy of these splendid Christian women in the younger Churches.

* * *

## A WEDDING IN INDIA

Dr. Maria White requests your presence
at the marriage of her adopted daughter
Elizabeth Campbell
to William Das
in the Pasrur Church
December twenty-third at three-thirty
Reception following at the Doctor's Residence.

So read the invitation which came to the Editor a few days ago. We were indeed sorry to send regrets.

We all feel acquainted with Elizabeth, a namesake of Mrs. H. C. Campbell, who took her Nurses' Training course in Ludhiana Medical College and who has been Dr. White's able assistant for some years. William Das is the son of a Bible Woman, who was educated in the Christian Training Institute, taking an Industrial course in the mechanical and electrical department. He now holds an important position in our Mission.

We rejoice in the establishment of this Christian home and send our heartiest congratulations to these young people.

* * *

## SEVENTY-FIVE YEARS

The United Presbyterian Church has reached its seventy-fifth milestone. On May 26, 1858, our denomination was formed by the union of the Associate and the Associate Reformed Churches. The union took place in the old City Hall in Pittsburgh. Special plans are now rapidly progressing to celebrate this Seventy-fifth Anniversary next June 28 to July 2. This date has been chosen rather than May 26 to accommodate the three major bodies of the Church in a joint celebration. The three bodies are the General Assembly itself, the Women's General Missionary Society and the Young People's National Convention.

The celebration is to be held in the Syria Mosque, Pittsburgh, Pa. A full program of exercises has been prepared. This program provides for a review and preview of the general features of our denominational work. The program provides one night for a Young People's Rally. It also provides for a Communion season on Sabbath afternoon at 3:30. The Committee is also planning a prayer service in connection with the program. The Committee recognizes that the history and outlook presented in the

program can only be made effective by prayer and the presence of the Spirit in the celebration.

Our people are reminded by this Seventy-fifth Anniversary that 150 years ago, in 1782, a union took place between the Associate and the Reformed Presbyteries, the new organization taking the name of Associate Reformed Church. These original members were so similar in history and creed that this Seventy-fifth Anniversary might well be called the 150th Anniversary of the United Presbyterian Church of North America.

This bare statement of facts may not be especially interesting. When we realize, however, that this Anniversary celebration begins with "Christ, the King and Head of the Church" and ends with an address,—"A Forward Look With Christ"—we can readily read into this Anniversary a Christ-centered program for service in the future.

R. A. Hutchison, D. D.

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## QUESTIONNAIRE

1. In how many Indian languages does the American Bible Society publish Bibles?
2. A picture—a parable. Where?
3. Which President of the U. S. sought to turn over the administration of all government Indian agencies to men appointed by church boards?
4. How many government schools are open to Christian workers?
5. Who was a "Specialist in People"?
6. What double anniversary will the U. P. Church celebrate in June?
7. Two Elizabeths—Named for what two women?
8. What new memorial has been erected in Egypt?
9. What new memorial has been erected in India?
10. Who are the new Junior Life Members in India?

* * *

## RENEWING SUBSCRIPTIONS

We call attention again to the matter of renewing subscriptions to *The Womens Missionary Magazine.* Please notice the mailing tab which has the expiration date on it. In addition to this please observe when the expiration slip is in the Magazine. Prompt attention would save much extra labor.

May we count upon the help of our faithful Literature Secretaries in securing new readers of the Magazine in this our Jubilee Year.

* * *

## PROGRAMS

Programs for Women's and Young Women's Missionary Societies will be ready the last of February. Please send orders early.

Last year we printed what seemed a sufficient number but it was necessary to print a second edition. Even then we received many late orders for several hundred programs which we could not fill.

Price—25, $1.00; 50, $2.00; 100, $4.00.

# Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

## ANNUAL PRESBYTERIAL REPORTS

The success of the Thank Offering each year depends upon the work being done by the local Thank Offering Secretaries. As soon as the Thank Offerings are presented the report is filled in and sent to the Presbyterial Thank Offering Secretary. From these she makes her Presbyterial Report and forwards it to the General Secretary.

Our readers will be interested in reading the list of reports that have been received to date, which is as follows:

| PRESBYTERIAL | SECRETARY | DATE RECEIVED |
|---|---|---|
| 1. Oklahoma, | Mrs. A. J. Carnahan, | December 9, 1932 |
| 2. Des Moines, | Mrs. J. W. Stewart, | December 10, 1932 |
| 3. Spokane, | Mrs. F. E. McCain, | December 17, 1932 |
| 4. Lake, | Mrs. J. E. Barr, | December 21, 1932 |
| 5. Oregon, | Mrs. D. S. McWilliams, | December 24, 1932 |
| 6. Chicago, | Mrs. J. D. McKee, | December 27, 1932 |
| 7. Idaho, | Mrs. D. D. Reese, | December 30, 1932 |
| 8. Chartiers, | Mabel Matthews, | December 31, 1932 |
| 9. Concordia, | Mrs. U. B. McKee, | January 3, 1933 |

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We want to share with our readers the good news of the Thank Offerings presented by our two mission stations —Frenchburg and Ezel, Ky. This is from the *Frenchburg Reporter*, December number. We will all wish to thank God for the spirit of gratitude expressed by their Thank Offerings.

### FRENCHBURG THANK OFFERING

"Two Thank Offering services were held, taking the place of the evening services on the two Sabbaths preceding Thanksgiving Day. The Junior M. S. presented a very effective playlet and made an offering of $38.76. The order of service as arranged for the Thank Offering of the W. M. S. consisted of a service of special music and Scripture and an address by the pastor. The gratitude as expressed by material offerings amounted to $106.00. While there was none who could give largely, many were glad to have part in the offering."

### EZEL THANK OFFERING

"As soon as this community heard of the plight of the Board they began to question, 'What can we do to help?' Since it was the time of the Missionary Societies' ingatherings the answer was, 'Give as you are thankful.' The Thank Offering, if a true expression of their gratitude to the Board, would certainly call forth the best efforts of the church people to keep this work going. Last year the total for all societies was one hundred and eighty-six dollars. This year the women contributed $163.72; the King's Daughters gave $28.90; while the Juniors brought in 26.90, making a total of $219.51. Miss Seaman was heard to remark that she was not sure just which time her children were the more excited, at Christmas when they were to receive their Junior bags, or at Thanksgiving when they gave their little envelopes."

# Life Members

## LIFE DIRECTORS

**$300.00 each.**

1. Mrs. Isabella Herron Jamison, In Memoriam. By Women's Foreign Missionary Society of First Church, N. S., Pittsburgh, Pa.
2. William J. E. McClain, In Memoriam. By Anna M. L. McClain, Claysville, Pa.

## SENIOR LIFE MEMBERS

**$25.00 each.**

**From Dec. 1, 1932 to Jan. 1, 1933**

32. Mrs. Laura Graham, Homer City, Pa. By a friend.
33. Margaret Sharpe, Pittsburgh, Pa. By Mrs. Stewart Glover.
34. Mrs. Mary Edie Orr, Pittsburgh, Pa. By Sarah Anderson.
35. Margaret Carson, Pittsburgh, Pa. By Emma White.
36. Mrs. Johanna Schiertz, Bellevue, Pa. By a friend.
37. Mrs. Stillman A. Foster, Pittsburgh, Pa. By Mrs. J. Oscar Emrich.
38. Mrs. Robert J. Edie, Mercer, Pa. By her daughter.
39. Mrs. Mary Agnes Thompson, In Memoriam. By her daughter, Mrs. H. M. McCracken, Cambridge, Ohio.
40. Mrs. M. N. Beard, Cambridge, Ohio. By friends.
41. Mrs. Mary Busche, Wilkinsburg, Pa. By Mrs. M. J. Barclay.
42. Elizabeth McCormick, Coraopolis, Pa. By Willing Workers' Bible Class, Union Church.
43. Mrs. C. A. Wood, Cleveland, Ohio. By a friend.
44. Mrs. S. M. Seaton, Little York, Ill.
45. Mrs. Ross W. Copeland, Rock Island, Ill.
46. Carrie V. Platt, Chicago, Ill. By Young Women's Guild, 6th U. P. Church.
47. Mrs. Lina De Wolf Van Dyke, In Memoriam. By Mr. and Mrs. J. H. Van Dyke.
48. Mrs. Lottie B. Benson, In Memoriam. By her daughter, Mrs. Grace Benson Dalton.
49. Mrs. Thomas F. Wiggins, Philadelphia, Pa. By two friends.
50. Mrs. Fred Gansmann, Philadelphia, Pa.
51. Mrs. Cjarlton Clarke, Philadelphia, Pa.
52. Mrs. Robert Morrow, Philadelphia, Pa.
53. Mrs. E. J. Deal, In Memoriam. Philadelphia, Pa. By her sisters.
54. Mrs. Wm. H. Eden, Philadelphia, Pa. By her family.
55. Catherine R. Edwards, Philadelphia, Pa. By W. M. S. Wynnefield Church.
56. Helen Davidson Druding, Philadelphia, Pa. By Mrs. E. J. Graham.
57. Mrs. Lester D. O'Flaherty, Kensington, Md.
58. Mrs. Joseph Kreamer, Philadelphia, Pa.
59. Mrs. Charles Havercamp, Philadelphia, Pa.
60. Mrs. Thomas MacLean, Philadelphia, Pa.
61. Anna Douthart, Philadelphia, Pa.
62. Jean Margaret Crowl, Philadelphia, Pa.
63. Mrs. Nancy E. Dorsey, Los Angeles, Calif. By W. M. S. 2nd Los Angeles
64. Mrs. Selina Male, Los Angeles, Calif. By Alice Woods.
65. Mrs. R. M. Crosby, West Los Angeles, Calif. By Ida Woods.
66. Mrs. Frank Ramirez, Los Angeles, Calif. My Lois Kingan Bible Class, 1st Los Angeles.
67. Mrs. Lillian Kingan, Los Angeles, Calif. By Co-Workers' Bible Class, 1st Los Angeles.
68. Mrs. Laura Hays, Los Angeles, Calif. By Co-Workers Bible Class, 1st Los Angeles.
69. Mrs. Louise Porter, Los Angeles, Calif. By Co-Workers' Bible Class, 1st Los Angeles.
70. Mary J. Scott, Pasadena, Calif.
71. Emma Scott, Pasadena, Calif.
72. Mrs. J. A. Henderson, Santa Ana, Calif. By a friend.
73. Mrs. Hugh Thompson, Cambridge Mass. By W. M. S.
74. Mrs. John A. Foster, Cambridge, Mass. By W. M. S.
75. Mrs. James Feguson, Central Falls, R. I. By Pastor's Aid and M. S.
76. Mrs. Myrtle Giffen Ratliff, Cambridge, Ohio.
77. Mrs. W. H. Keil, Cambridge, Ohio.
78. Mrs. John Hamilton Evans, Encanto, Calif. By her daughter, Mrs. H. B. Berry.
79. Mrs. Mary Willis Glenn, Cleveland Heights, Ohio. By a friend.
80. Dr. Edith Petrie Brown, Cleveland, Heights, Ohio.
81. Betty Jane Quay, East Palestine, O. By Mrs. G. A. Quay.
82. Bertha Alms, Evanston, Ill. By Y. W. M. S.
83. Mrs. Ruth A. McInnes, Erie, Pa. By King's Daughters, 1st Erie.
84. Mrs. Jessie Patton, Hartstown, Pa. By W. M. S.
85. Mrs. Jessie Elliott, Hartstown, Pa. By W. M. S.
86. Mrs. Edna Allen, Shenango, Pa. By Shenango W. M. S.
87. Mrs. Margaret Jones, Pittsburgh, Pa. By Mrs. W. J. McGahan.
88. Willa Schaacke, Pittsburgh, Pa. By Etta M. McClure.
89. Mary Leigh Woodworth, Pittsburgh, Pa. By a friend.

90. Mrs. R. Murray McCartney, McDonald, Pa. By Mr. and Mrs. A. F. Purdy.
91. Mrs. Neil Shields, Pittsburgh, Pa. By a friend.
92. Mrs. J. C. Snyder, Pittsburgh, Pa. By Mrs. Lee Morgan and Mrs. Neil Shields.
93. Mrs. Anna Geil, Spokane, Wash. By friends in 3rd U. P. Church.
94. Mrs. J. H. Porter, Spokane, Wash. By W. M. S. of 2nd U. P. Church.
95. Adaline Kearnes, New Alexandria, Pa. By Nora Dornon.
96. Yolande Small, East McKeesport, Pa. By Y. W. M. S.
97. Mary Junk, Vanderbilt, Pa. By her sister, Charlotte Junk.
98. Mrs. Mary Henderson, Connellsville, Pa. By Mary E. Dick Bible Class.
99. Mrs. Anna Krupp, Connellsville, Pa. By Mrs. Maud Shupe.
100. Dr. T. G. McCleary, Braddock, Pa. By his wife.
101. Mrs. W. J. McBeth, Swissvale, Pa. By a friend.
102. Mrs. Milton M. Cochran, Braddock, Pa. By a friend.
103. Mrs. T. C. McMinn, Swissvale, Pa. By a friend.
104. Mary Lou Barron, Greensburg, Pa. By estate of Mattie J. Barron, dec'd.
105. Mrs. Belle McClure Finney, Boston, Pa. By her daughter, Mrs. Ella Finney Martin.
106. Mrs. W. D. McClure, Murrysville, Pa. By W. M. S.
107. Janet F. Louden, McKeesport, Pa.
108. Mrs. Warren P. Spencer, Wooster, O. By her mother, Mrs. J. H. Spencer.
109. Mrs. Mary B. Brown, Whitinsville, Mass. By W. M. S.
110. Mrs. Minnie M. Spratt, Whitinsville, Mass. By W. M. S.
111. Mrs. John Miskell, Martins Ferry, O.
112. Mrs. Lou A. Nichols, Fairpoint, Ohio.
113. Mrs. Nellie Lewis, Torrington, Wyo. By friends.
114. Mrs. Ida Berg, Torrington, Wyo. By friends.
115. Mrs. Mary C. Creswell, Denver, Colo. By Mrs. W. B. Rankin.
116. Florence M. Brown, In Memoriam. By her parents, Mr. and Mrs. W. J. Brown.
117. Mrs. Emma McCalmont, Hickory, Pa. By her sister.
118. Mrs. Arthur Sharpe, Ben Avon, Pa. By Mr. and Mrs. Wm. M. Duff.
119. Lillabel Towle, Ezel, Ky. By a friend.
120. Mrs. Martha French, Pittsburgh, Pa.
121. Mrs. Wm. Young, Pittsburgh, Pa.
122. Elizabeth Hontz, Pittsburgh, Pa.
123. Mrs. J. C. Shaffer, Emsworth, Pa.
124. Mrs. Clara W. Smeltzer, Pittsburgh, Pa. By M. F. Curtin.
125. Mrs. Carrie W. Harbison, Springdale, Pa.
126. Mrs. Bethel K. Crider, Pittsburgh, Pa. By a friend.
127. Mrs. E. Gillespie, Philadelphia, Pa. By her two sons.
128. Lucille A. Gallagher, Philadelphia, Pa.
129. Mrs. Helen C. Hayes, Wilmington, Del. By her mother and sisters.
130. Mrs. J. Russell Craig, Lansdowne, Pa. By a friend.
131. Mrs. Ruth Travis, Philadelphia, Pa. By a friend.
132. Mrs. Isabel Smyth, Philadelphia, Pa. By Aunty B.
133. Mrs. T. C. Strangeway, Philadelphia, Pa.
134. Mrs. Margaret Scollan, Philadelphia, Pa.
135. Mrs. E. N. Olson, Philadelphia, Pa. By a friend.
136. Mrs. Joseph McWhorter, Cambridge, N. Y. By a friend.
137. Mrs. Caroll King, Putnam, N. Y. By W. M. S.
138. Mrs. S. A. Clark, Cambridge, N. Y. By Mrs. W. C. Morrison.
139. Mrs. Samuel McLain, Grinnell, Iowa.
140. Mrs. Alice Edna Wiley, Indianola, Ia.
141. Virginia Walton, Indianola, Ia.
142. Mrs. Frank Gill, Xenia, Ohio. By two friends.
143. Mrs. O. B. Mann, Columbus, Ohio. By W. M. S., Glen Echo, Columbus.
144. Mrs. Mary V. Culver, Columbus, Ohio. By W. M. S., Glen Echo, Columbus.
145. Eleanor Stewart, Columbus, Ohio. By her grandmother.
146. Mary Wilmoth, Topeka, Kans. By Mrs. M. Alexander.
147. Agnes L. Thomson, New Kingston, N. Y. By Mrs. L. W. Archibald.
148. Mrs. Caroline Sloan, Walton, N. Y. By friends.
149. Dr. H. L. Hood, De Lancey, T. Y. By Mr. and Mrs. George J. Kallio and Mrs. H. L. Hood.
150. Jennie A. Little, De Lancey, N. Y. By W. M. S., Cabin Hill, N. Y.
151. Mrs. Marjorie Johnston, Bovina, N. Y. By Willing Workers.
152. Mrs. Robert Tweedie, Walton, N. Y. By friends.
153. Mrs. Ramon Elwood, Walton, N. Y. By friends.
154. Mrs. Effie Palmer, Oneonta, N. Y. By friends.
155. Mrs. John Redfield, Oneonta, N. Y. By friends.
156. Mrs. Dora Barnheart, Bovina Center, N. Y. By Y. W. M. S.
157. Mrs. Helena Hilson, Bovina Center, N. Y. By friends.
158. Mrs. Le Roy Russell, Colliersville, N. Y. By Y. W. M. S., Oneonta, N. Y.
159. Mrs. Bruce McCulloch, Omaha, Nebr. By South Side Omaha W. M. S., in memory of Mrs. Jennie Morton.

160. Bertha Holmes, Omaha, Nebr. In memory of Mrs. Jennie Morton.
161. Mrs. S. W. McBride, Lakewood, Ohio. By a friend.
162. Mrs. W. C. Fisher, Lakewood, Ohio. By a friend.
163. Mrs. D. S. McCormick, Lisbon, Ohio. By W. M. S.
164. Mrs. Clara Cowden Bowen, Monmouth, Ill. By Alice Winbigler, in memory of her sister Julia Winbigler.
165. Mrs. Laura Black, Washburn, Ill. By her son, Wallace J. Black.
166. Ella Hess, Washburn, Ill. By members and friends of the United Presbyterian Church of Washburn, Ill.
167. Inez Hogue, Monmouth, Ill. In memory of her mother, Mrs. W. M. Hogue.
168. Mrs. Mary Williams McWilliams, Halsey, Ore. In honor of her mother, Mrs. Miranda Kendall Williams and aunt, Julia Ann Kendall.
169. Mrs. J. A. Wallace, Portland, Ore. Courtesy of friends.
170. Mrs. C. E. Shaver, Portland, Ore. Courtesy of friends.
171. Mrs. G. H. Bell, Imperial, Pa. By Mrs. E. J .Bell.
172. Mrs. Lottie Boak, McDonald, Pa. By members of Venice W. M. S.
173. Mrs. Ella Stine, Taylorstown, Pa. By her husband, Mr. George Stine.
174. Mrs. A. W. Wishart, Washington, Pa.
175. Mrs. A. C. Farner, Washington, Pa.
176. Mr. Ezra McBurney, In Memoriam. By his daughter, Martha L. McBurney, Hickory, Pa.
177. Mrs. Letitia A. McBurney, In Memoriam. By her daughter, Jean D. McBurney, Hickory, Pa.
178. Minerva Fridy, Pittsburgh, Pa. By three friends.
179. Mrs. M. R. Lonkert, Crafton, Pa.
180. Mrs. Joseph S. White, Crafton, Pa.
181. Mrs. James B. Hardie, Crafton, Pa.
182. Margaret Stevenson, Crafton, Pa.
183. Mrs. S. J. Fullwood, Tarkio, Mo.
184. Mrs. Thomas J. Madin, Carnegie, Pa. By a friend.
185. Charlotte Belle Wilson, Carnegie, Pa. By a friend.
186. Mrs. Philip Peters, Carnegie, Pa. By a friend.
187. Mary King, Wilkinsburg, Pa.
188. Mrs. W. K. Patterson, Carnegie, Pa. By members of Carnegie W. M. S.
189. Mrs. Joseph Atkins, Carnegie, Pa. By members of Carnegie W. M. S.
190. Mrs. Hugh Nevin, Pittsburgh, Pa. By her children.
191. Mrs. Marion V. Miller, Swissvale, Pa.
192. Mrs. Marie A. Price, Swissvale, Pa.
193. Mrs. Elizabeth A. Boyd, Wilkinsburg, Pa.
194. Jessie Wilson Gass, Pittsburgh, Pa. By Minnie Edmundson, in memory of her mother.
195. Minnie Malcolm, Pittsburgh, Pa.
196. Agnes Napier, Pittsburgh, Pa.
197. Martha Mitchell, Philadelphia, Pa. By Mr. and Mrs. George Mitchell.
198. Mrs. James Alexander, Philadelphia, Pa. By Mrs. I. Tucker.
199. Mrs. George King, Philadelphia, Pa. By Mrs. Harbison.
200. Margaret Norman, Philadelphia, Pa. By the W. M. S., First Church.
201. Mrs. Anna Falk, Drexel Hill, Pa. By the W. M. S.
202. Mrs. E. G. Zepp, Philadelphia, Pa. By Laura Forsyth.
203. Margaret McGaffin, Philadelphia, Pa. By Margaret Read.
204. Mary J. Boyd, In Memoriam, By Mary N. McLean.
205. Catherine Forbes, In memory of her sister, Elizabeth Forbes; By Women's Auxiliary of First Church, Buffalo, N. Y.
206. Anna Milroy, York, N. Y. By Mrs. Anna Blanche Stewart.
207. Mrs. Agnes H. Trimble, York, N. Y. By Jane E. Stewart.
208. Mrs. Ruthie Campbell, Grove City, Pa. By W. M. S. of Ebenezer.
209. Mrs. Miriam Grossman, Slippery Rock, Pa.
210. Mrs. Grover Bower, Grove City, Pa. By a friend.
211. Mrs. Eletha Philpott, Grove City, Pa. By a friend.
212. Mrs. Margaret Philpott, In Memoriam. By her daughters.
213. Sara Abigail Moore, Cambridge Springs, Pa. By W. M. S. of Holyoke.
214. Margaret Moore Brown, Cambridge Springs, Pa. By her sister, Henrietta Moore, West Liberty W. M. S.
215. Mrs. Lillie Mills, Princeton, Ind. By the Maria Blair Y. W. M. S.
216. Mrs. Adelia Meiser, Somerville, Ind. By the Somerville W. M. S.
217. Imogene Arner, Freeport, Pa. By Carrie McIntyre.
218. Mrs. Eleanor Norris, New Kensington, Pa. By Y. W. M. S. of Parnassus.
219. Mrs. Freda Aimen, New Kensington, Pa. By 1931 Work Committee of Parnassus Church.
220. Mrs. Lucille Ferguson, New Kensington, Pa. By friends.
221. Mrs. Charles Powell, Kittanning, Pa. By Rev. and Mrs. W. V. Ritchie.
222. Mrs. C. S. Martoia, Kittanning, Pa. By Mrs. Z. R. Scott.
223. Jennie R. Fulton, In Memoriam. By the Misses Hazlett, New Kensington, Pa. in memory of their aunt, Jennie R. Fulton.
224. Mrs. J. W. Cashdollar, Bellevue, Pa. By her husband.
225. Mrs. Richard Averell, Pittsburgh, Pa.
226. Margaret Mohr, Pittsburgh, Pa.
227. Mrs. J. Ronald McQueen, Haysville, Pa. By her friend, Mrs. J. G. Lambie.

To be continued.

# Young Women's Department

**Edited by the Young Women's General Secretary,**
**MISS IDA B. LITTLE,**
**1503 Dormont Ave., Dormont, Pittsburgh, Pa.**

**AIMS—1. To have a Circle or a Y. W. Society in every congregation.**

**2. To give loyal support to each of the Seven Departments.**
**3. To so increase the Special Fund as to include an object in Egypt.**
**Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.**

**YOUNG WOMEN'S SPECIAL WORK**

**Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.**

## NEW YOUNG WOMEN'S SOCIETIES

Dr. Maria White is being honored by having a society named for her. Oak Hill, Akron, Church has this new circle. There are nine members and Marion Hiser is the president. Cleveland Presbyterial is thus one society better off.

If your new society has not yet been reported for publication, will you not send in the facts very soon.

If you have been thinking that you would like to have a Jubilee society, one made up of girls who will soon be the leaders in your women's work, do not hesitate longer. Remember the aim of the year,—to have a large increase in the number of girls' circles.

## YOUNG WOMEN'S SPECIAL FUND

This fund is coming in slowly, not yet up to figures of recent years. From 1914 until this year except for 1925, the figures for December are:—$578, 541, 594, 823, 748, 804, 1023, 1098.50, 1502, 1319, 1285, ....., 1339.75, 979.25, 928.60, 1167.50, 1335.50, 949.30, 708. Just two months until the church year closes. May the results be most encouraging. Keep in mind that this is Anniversary year,—*fifty* for the *W. G. M. S.* and *thirty* for the *Y. W. Department!*

## SOCIETY STANDARDS PRESBYTERIAL, TOO

Because of the condition of the country economically there is naturally a decrease of receipts coming into the treasury of the W. G. M. S. It will be much more difficult to earn the ten points required in the different standards since several have to do with finances. Some societies are going to say,—"We just cannot make every point this year so why bother trying at all!" But regularity in attendance is possible. It is possible to have a study group. A new member should be possible. Look up the points to be made. See how many you may attain. Let us not be quitters simply because of difficulties. We all need to consider this thought. We shall all hope that not many moons shall wax and wane until we may be able to prosecute the work in a more efficient manner, our pocket books having been refilled!! Who will enter into this hope?

## "SWINGING THE LANTERN"

If you have lived in the country away out where natural gas or electricity have not permeated, you are familiar with the means of lighting the way from one farm building to another,—the lantern. Perhaps you now live in town but you have not forgotten the tramp you took on some dark night to a neighbor's home. How very important was the lighted lantern which kept you near the path and made it possible to pass fences successfully!

The lantern plays a very important place on the great steel highway. The brakeman considers it a close companion. The watchman at the crossing keeps his handy. A story is told of a watchman in a small western town.

His duty, like that of all watchmen, was to warn traffic of approaching trains. He lived some distance from the tracks. One evening he was at his home for a while between trains. All at once he heard a whistle! The fast express was bearing down on the crossing! He grabbed his lantern and ran for the crossing, and waved his lantern! But in spite of his strenuous efforts, a man drove on the crossing and was run down by the express! The watchman reached his post and waved his lantern, but in his haste, he had failed to light it! Regret came to him and trouble to a home because—he forgot! His lantern was unlit!

We are commanded in the Scripture to let our light shine. Everybody has a life. It is what people see. By it we are judged as to our helpfulness or as to our uselessness or positive injury to others. Our life is the lantern each one possesses. It holds a light. Like many a lantern, it may be so besmirched by the cares and doings of life that the light scarcely penetrates to the outside world. Or the life may be so clean that no one goes astray in so far as that particular lantern is concerned.

We have a responsibility toward others. A long time ago one of the first brothers demanded under a reproof from God, "Am I my brother's keeper?" He learned throughout a long period of years that it is a fearful thing to disregard one's personal responsibility.

The New Year is still young. What an opportunity for good work on the part of all missionary societies. As members, we should be helpers one of another. Remember that everyone *is* a lantern; that everyone is under obligation to be a *useful* lantern,—and that is to *carry a light for the sake of others.* Some one is watching your light. Is it strong enough to show up the possible pitfalls? Does it lead to the monthly meeting? Does it light up the pages of the monthly visitor, *The Womens Missionary Magazine?* Does it encourage the new members to seek out the value of the missionary society? Does it magnify the society so that it may not be lost among the many other obligations that come month by month?

Now is the time to "swing your lighted lantern"! A long, long time ago five foolish maidens lost out because they were not prepared to shed light. May this be a year of real light-giving on the part of the young women of our church; a year when essentials receive major prominence; a year of faithful, living testimony. "See that your lantern is always lighted, and then swing it that the world may see the light." "Do all to the glory of God."

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# Methods

The Y. W. M. S. of Ingram, Pa., has as its motto—"What wilt thou have me to do". The purpose of the society as stated in its new year book is—"To arouse interest in the cause of missions that young women may better know how to—PRAY—GIVE —GO."

The unusual topics are—Welfare Night, Rescue the Perishing, the Lord's Supper in the light of Jewish Passover, this last to be discussed by a converted Jew, (judging by his name) Mr. Solomon. This society calls attention to four special times during the year, the rally, the day of prayer, the sunrise prayer-meeting and the spring presbyterial. It is rather a necessary thing to do—to keep coming events before the eye of each member. It is so easy to forget!

On the back part of cover is found a sticker, an invitation as expressed by the apostles to the Philippian jailer. See Acts 16:31. Perhaps we, too,

easily forget what it is to be a Christian. Then sometimes there are those who belong to the missionary society who have not made a profession. Miss B. Reichert of Ingram is chairman of the program committee.

A wall calendar consisting of two cardboards tied with a golden cord, suitable to use in the church room or in the home, contains the program of the W. M. S. of Sewickley, Pa. The separate themes for the year as stated are Spirituality, Stewardship, Vision and Gratitude.

The topics for study include one on the Negro; one on Russia,—its religious condition and one on Protestantism in the New Spanish Republic.

Mrs. Thomas Woods, 716 Broad, Sewickley, is chairman of the program committee.

Miss Jessie Urey, 4 State St., Oil City, Pa., has sent in the program of the Alice Grimes Circle, a teen age group. The topic of study is the Rainbow Empire. The face of the book has a beautifully colored hand-drawn map showing Egypt, just a bit of it, the Sudan, Ethiopia and surrounding countries. The names of countries, rivers, railroads, towns are neatly printed in black ink. The programs are fully made out, embracing discussion, quiz, story, history, religion, etc.

At the close of the program is an appeal covering two pages under this theme:—Whom shall I send and who will go for us? It closes with the question,—"Lovest thou me?" which is answered by the words, "Feed my sheep."

A very large proportion of societies is evidently not sharing the new programs with the rest of the church. Will you not co-operate this new year by sending in a copy of your program. Some one is waiting for your good ideas.

## CIRCLES' PROGRAM

### (May be adapted to other ages)

### "INDIAN AMERICANS"

### A Study for Girls' Circles

**By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio.**

Procure copy of book from Literature Department, Publication Bldg., Pittsburgh, Pa. This study may be used for the regular monthly meeting in which case it is suggested that the circle have an early supper meeting with business meeting, adjourning to the study which will take a little longer than the regular meeting. Or, it is so planned that it may be easily divided into two or more parts that the girls may have an extra meeting or two, winning their Standard of Efficiency point " Mission Study Class apart from the regular meeting." These could be held Sabbath afternoon or take the place of programs at Sabbath School class monthly meetings, or combined with Y. P. C. U. programs.

*Poster*—Copy of Dallin's Statue "The Great Spirit" in sepia, mounted on tan or orange background. Title of picture, announcement of meeting with time and place and name of Study Book—Indian Americans—all beneath the picture.

Or any poster using Indian designs. Mounted pictures in colors are good.

*Invitations* — Canoe-shaped, with paddle. On canoe write, "Paddle your canoe to Great Council Fire (Place, date). Become acquainted with Indian Americans". On paddle write, "Bring friend" (Give name).

*Equipment* — Text book, *Indian Americans.* Reservation map of U. S. (See front W. M. Magazine January, 1933). Enlarge the map and mark in our own Indian stations by placing arrows with the names of stations and missionaries there.

Additional equipment which may be used if desired, especially if more than one meeting is planned.

Victrola records:

20043 A&B "Chant of the Eagle

Dance, "Chant of the Snake Dance", both by Hopi Indian chanters.

17635 A "Navajo Indian Song".

77611 A. "Medicine Song and Two Sioux Songs."

18418 "Song by an Indian girl."

18431 A. "By the Waters of Minnetonka", sung by an Indian.

Picture of Dallin's Statue—"The Great Spirit" to be displayed during the meeting. If used on poster, display poster.

Indian Songs—Books of Indian songs may be procured from most Public Libraries.

Indian Tableaus—By Anita L. Ferris. Twelve simple tableaus with a reading to accompany each, 15 cents per copy; Three for 35 cents. Write to our own Literature Department to see if it can get them for you. If not, they can be procured from American Missionary Association, 287 Fourth Ave., N. Y.

Suggested Book of the Month for Girls' reading,—"Women of Trail and Wigwam" by Flora W. Seymour. These are historical sketches of famous Indian women. Ask at your library. Published by Women's Press, N. Y.

*Program*:

Display, "The Great Spirit".

Two leaders are used, "Program and Devotional", the latter being in Indian costume. No announcements need be made.

Introduction to meeting—Indian Song or Victrola record.

*Leader.* As the Indian's religion is not a thing apart from his daily life, but instead, is a part of all he sees and does, so may we mingle our devotional thoughts and songs and prayers through our program, making one depend upon the other. Our study is "Indian Americans". Our aim is to "deepen our understanding of Indian life by looking at it through Indian eyes". (Give source of information—pp.1, 2.) The Indians' Homeland is our homeland, too, because they shared it.

*Devotional Leader*—Let us sing the first stanza of "My Country 'Tis of Thee".

Topic—Five to ten minutes by a Circle girl,—How the Indian Shared His Country, and His Contributions to the World:

1. Trails through the wilderness.
2. Lore of the out-of-doors.
3. Foods and medicines.
4. Heritage of beauty. (If possible display examples of Indian arts and crafts.)

*Leader*—Asks group to give words which flash to their minds as she mentions the word, "Indian". Leader writes words on black board. Question: Are these words typical of the old-time Indian, or of the Indian of today, or both? Erase the ones that are not true or descriptive of Indians of today.

We have here a letter written to—(name of girl who reads it) by an Indian friend at the Indian School at Haskell. It tells about the social contacts made there, and the effect on her. (Have read by girl who has written it in first person, covering briefly such material in Chap. 2.)

*Devotional Leader.* I have here a bundle of fagots that come from hearts of fire to kindle friendly fires among us, Americans and Indian Americans. (Have each verse written out on strips of tan or brown paper wrapped about a fagot, and numbered, (1) Gal. 3:26, (2) John 7:16, (3) Mal. 2:10, (4) Sentence prayer for the youth of our own Mission Stations (naming them) who are facing these same problems.

*Leader.* "American Indian young people are after the same thing that white young people are after—an education."

Topic—(Five minutes by Circle girl)—Samson Occom's Trail. (Begin with Samson Occom, p.43 text and follow the trail of education for Indians through Government School, Public Schools, Mission Schools). The trail is a hard one beset by difficulties and discouragements. It is easy only

where friendly Christian hands help along the way to an understanding of life through Christ.

*Devotional Leader*—More fagots for the friendly fires of understanding. Fagots (5 to 11). Psalm 119:9, 18, 34, 36, 105, 130, 160.

*Leader.* One of the almost unanswerable questions of today is how to find a job. How much harder it would be for Indian youth with their modesty and lack of self confidence and the prejudice of the whites. A Y. W. C. A. worker from a western state will tell us about them. (Girl with blue triangle arm band tells a very few incidents from chapter 4, including Stella, Jack, rug-seller, kinds of employment open to Indians, and "The Churches' Opportunity".)

*Devotional Leader*—(Directed silent prayer) Let us pray that Indian youth may be given wisdom in solving their problems. Let us pray that the church may have the spirit of Christ in dealing with the Indians. Let us pray that we may clearly see what we can do to help the Indians, especially through our work at our own stations (naming them).

*Leader*—Three Indian American girls just graduated from a Government School are discussing the problems they will face on returning home. They are Rosa, who will go back to a Pueblo village; Celeste, to a small town near her father's cattle ranch; and Louise, to a county seat in Arkansas River valley. (Choose three girls to dramatize material pp.104 to 108, also telling of lack of social life to which they are now accustomed and the evils of the native dances).

*Devotional Leader*—Kiowa Hymn:

He who is heavy laden, let him come to Me
and I will help him.
My spirit the most powerful will help you.
If you follow Me, I will help you.

*Leader*—How lives change when they come into contact with the gospel of Christ! Many Indians have given such testimony from actual experience.

Some testimonies (To be given by a Circle girl)—five minutes.

The Old Crow's testimony—p.133.

"The Young Indian Misses Something" p.134.

Using Navajo and Other Indian Stories. p.135.

Old Indian and the Commandments. pp.136, 137.

The Zunis Play Samaritan. p.138.

Travelling on the Pullman. p.140.

*Leader*—The Church's ministry to the Indians must be—

1. Evangelistic—Why is home visitation vital?

2. Healing—How carried on by the mission?

3. Economic—What form does it usually take?

4. Recreational—What are some of the means used?

5. Preparation for Citizenship—What character traits does the Indian have that will make him a most desirable citizen? p.160.

(These questions asked by leader to be answered by previously prepared girls in one sentence).

*Devotional Leader*—Quote words of Indian delegate from America to The World's C. E. Convention. pp.160, 161.

Closing song unannounced—"God So Loved the World".

*Social Hour*—Give to each girl a card at top of which is written some words significant of Indian life—canoe, papoose, etc. Write original rhymes using the given words.

You may also use Victrola records, Indian songs, or tableaus during the social hour.

Suggested Menu for Indian Dinner—

Fish or Game (May be omitted)
Vegetable Plate
Choice may be made of white or sweet potatoes, baked squash, succotash, or corn and tomatoes baked together, sliced tomato—All are Indian foods.
Dessert—Indian Pudding.

# Foreign Missions

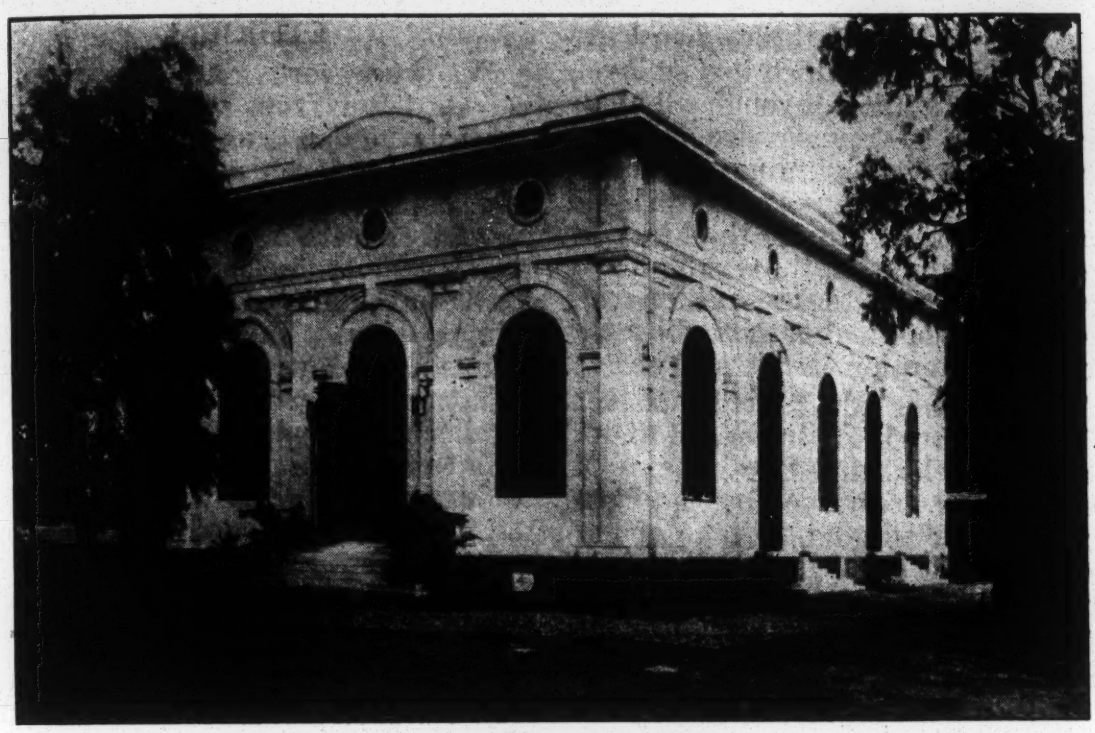
MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

## EGYPT

The Angel of Death has touched another of our beloved missionaries, in Egypt and Miss Anna Y. Thompson has answered the summons of her Lord to be with Him in Glory. After many months of weakness and suffering she slept peacefully away at 12:25 noon on Thursday, December 15th. For four days she had seemingly been unconscious, with a few intervals when she recognized friends. On Monday afternoon Bishop Gwynne, Bishop of the Church Missionary Society of Egypt and the Sudan, was in to see Miss Thompson and it was thought she recognized him. He has been very kind all along and has visited her many times. At the last united prayer meeting he made his whole prayer one of thanksgiving and request for her. It was the sixty-first anniversary of her coming to Egypt and that had been mentioned when requests were made for prayer. Miss Marion Paden was like a daughter to Miss Thompson and came every Monday to visit her and often came a second day in the week during all the months she was in the hospital. All the missionaries were most kind and thoughtful about visiting her and a host of Egyptian friends had their part in making her happy even after she was laid aside. Hers was a beautiful life of service for her Master and of helpfulness and cheer for all whose lives she touched. The beauty of her character shone forth in her sweet, smiling countenance. Hers was a long life of service and now she has entered into the life abundant.

Word has come from the Secretary and the Treasurer of the Egyptian Association concerning the reduction in salaries and estimates. They say: "We are sure that the missionaries will gladly share in the sacrifices necessary to help carry on the work, although the full salary is none too much. There has been no corresponding decrease in the cost of living for foreigners in Egypt since the increased exchange and increased customs both tend to keep prices up for those who use to any extent commodities from abroad. It will be difficult to adjust the reductions in the work as contracts for the full fiscal year had been made; but they will do their best in gearing down the work ten per cent."

We have received a program for the dedication of the Dales Memorial Hall in memory of Rev. John B. Dales, D.D., L.L.D. of Philadelphia, who for many years was the Secretary of the Board of Foreign Missions. We have also received a clipping from an Egyptian newspaper giving a full account of the dedication ceremony. This paper speaks of this Memorial Hall as "a dignified addition to the American Mission College, a long-cherished dream realized." It is a beautiful building and greatly facilitates the Chapel exercises, Sabbath School and Christian Endeavor services, recitals and literary programs, and leaves more room for the library. The Hall was dedicated in the presence of a large company of friends of the College and old and present students; and the guests included the American Minister and Mrs. Jardine, and high officials of the Egyptian government. The dedication ceremony was simple and impressive. Rev. H. E. Philips, Ph.D., was chairman. After the invocation by the Rev. Ishak Ibrahim, Miss Helen J. Martin (the principal of the College) spoke of the history of the Hall; Mr. Salim Abd el Ahadd spoke in behalf of the faculty and Mrs. Shaker Khalil, the first graduate of the College, and Miss Sohair Calamawy made addresses representing the alumnae. President C. P.



**DALES MEMORIAL HALL**

**The gift of Mrs. Mary Jackson, A memorial to her father, Rev. J. B. Dales, D. D., L. L. D. who was for many years the Secretary of the Board of Foreign Missions of the United Presbyterian Church.**

**Cut furnished from the Mrs. George Moore Memorial Fund.**

Russell, Ph.D., of Assiut College also made an address and President C. R. Watson, D.D., L.L.D., of the American University at Cairo offered the prayer of dedication and benediction. The central note of the day's gathering was that of thanksgiving to God and grateful remembrance of those to whose vision, faith and devotion and service of others they owed this beautiful gift. Due honor was paid to Miss Kyle, the first principal of the College, and also to Mrs. Mary Jackson who gave generously during her lifetime and gathered from her friends for the building of this memorial to her father—Dr. J. B. Dales—and at her death, by a legacy which will provide for the upkeep of the building, she assured its continued usefulness and beauty. Others who had manifested their interest in this building by giving of their time and money were also mentioned.

## INDIA

A number of our missionaries have made their reservations for returning to America in the Spring. Miss Lois Buchanan and Miss Elizabeth McCahon have booked passage from Bombay on S.S. Tuscania, Anchor Line, on March 30th. They plan to stop off in England for a few days but their Atlantic sailing has not yet been arranged. Miss Mary Lawrence, Dr. Maria White, and the Misses Mary Logan and Roma Beatty will sail from India on March 24th. The first three of this party do not expect to return to India. Miss Lawrence writes: "I am out in the district giving my last messages to these Mohammedan women and I am so pleased at the way they receive me and especially when I explain to them that I have come for the last time to tell them about Jesus as I am leaving in March for the home land and am not expecting to return to India. I know I shall miss them and the work out here, but I have had two attacks of fever this year and feel that I need to retire in America. . . . Of course when I get to America and have rested I will be ready for deputational

work and especially in my own Colorado Presbyterial which has so loyally stood behind me through all these forty years of my service. I just wish that I were beginning over again as a new missionary for there is no greater work one can do than to take the Good Tidings to those who know Him not." All these missionaries are looking forward to attending the Jubilee Convention in Pittsburgh.

Miss Eleanor Maconachie, R. N., writes encouragingly in regard to her condition of health. She expects to have another treatment by the London specialist who has charge of her case and then she will cross over to her home in Ireland to recuperate.

At this writing (January 6th) it is a pleasure to report that Miss Emma Dean Anderson has been in her home in Slippery Rock, Pa. for some time. She is able for short walks and enjoys the sunshine from her own porch. She is planning to go to California some time in February. We wish her a happy time while she is sojourning in the West and we are sure that her Western friends will be delighted to have her in their midst.

Interesting letters have come from a number of the missionaries telling of their work and of the changes that have been made in locations. All speak cheerfully of the work, and the health of all seems to be good except that of Mrs. Gordon who is still not feeling very well. Miss Nancy Hadley was enthusiastic about the Annual Meeting and says she feels better prepared for the winter's work because of the days that were spent with her co-workers in Sialkot. She asks prayer for a Hindu man. He is considering becoming a Christian these days but is very anxious to win his wife and little boy for Christ before he is baptized. He is in Zafarwal again. "He belongs to a high family in our district and his father is a big land-owner. He needs our help in prayer."

## ETHIOPIA

We were very glad indeed to receive a letter from Dr. A. W. Pollock recently advising us that plans were under way for his return to Addis Ababa. He had arranged passage for December 14th from Port Said and had hoped to reach home December 23rd but unfortunately had word from the agent that the steamer was delayed six days. This delay would result in his spending Christmas on the boat some place in the Red Sea. What a dissapointment this would be to Mrs. Pollock as well, who after three months of loneliness had been looking forward to having her husband with her on Christmas Day! Dr. Pollock has had trouble with his eyes since he was the victim of typhus fever last summer and has been under the care of a specialist in Cairo. To our delight he assured Dr. Pollock that his eyes were not permanently damaged by the fever but new lenses would afford him relief. As these could not be made in Egypt, they were sent from London. The new lenses have given some relief but not as much as Dr. Pollock had hoped for. Let us pray that his eyes may soon be normal and that his health may be fully restored.

We are grateful indeed that Dr. Pollock is back in Addis Ababa and able to take up his work again as Dr. Orr was stricken with very serious illness and for several weeks there was no one to take charge in the George Memorial Hospital. A cablegram received December 20th told of Dr. Orr's illness but on the 29th there was the reassuring message that the crisis was safely passed and the patient was doing well. We thank the Heavenly Father that He has graciously spared the life of another of the doctors in our hospital in Addis Ababa.

## SUDAN

Miss Mary Jane McKnight writes that she has been especially busy this Fall since added to her other duties

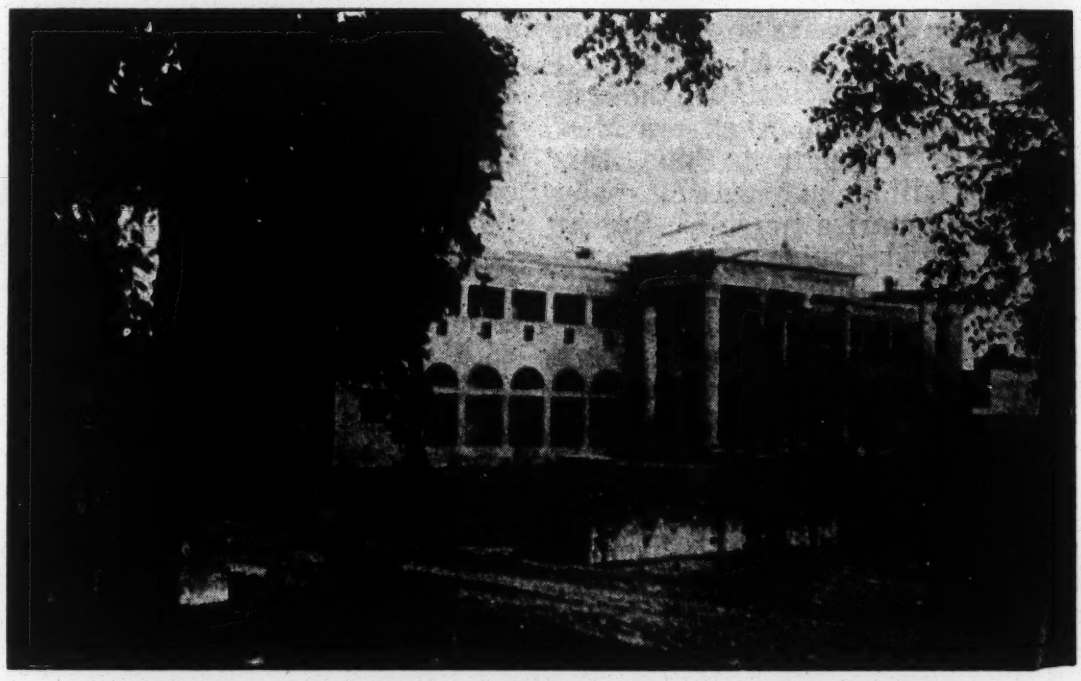
are those of being Associate Secretary, which has meant preparing the Minutes for printing. Then, too, her sister-in-law received bad news from home so decided to get off to America earlier than she had previously planned. Every spare minute for a month was spent in helping her sister, Mrs. J. P. McKnight, get warm clothes ready for the proposed trip. The little girls went with their mother so they too needed clothing that had not been necessary in the Sudan. Mrs. McKnight reached Pittsburgh on December 21st. Her husband will join her in a few months. As Miss McKnight's furlough is due this Spring she will be busy getting ready to come to America herself. But at this point I wish to give you a glimpse into her special work in the Sudan. She writes: "We are having a good year in our work in the homes. I am short one teacher this year but Miss Pillow and I are both teaching a little so we have been able to keep nearly all the pupils who were really getting on but it meant we could not take new ones except when some dropped out. We have been sorry to lose quite a few pupils, some of them doing well. In every case they were forbidden by some of their men folks. But it continues to surprise us that so many are willing to have their women take lessons from the Christians at all. What a contrast comes to our minds after going around with a teacher in the villages to the north of us in Khartum North! When Mrs. Giffen and a teacher first tried to open work there years ago—I suppose about fifteen years—they were driven off by people who threw mud at them from the mud prepared for plastering their houses. Now in the same villages we have two girls reading in Matthew and more girls than we are able to reach are asking for lessons."

Miss Elsie Grove sends greetings for a happy holiday season. She said they were all happy in Khartum North because our church there, which has always depended upon the Mission for at least one-half the support of the pastor although it is a very small congregation, has after some work and preparation taken on full support of the pastor—his salary and house rent and even more than that. They are taking on one of our own church members, too, as colporteur and plan to support him. "We hope and pray that this is only the beginning of even greater things and that the members will feel more responsible for meeting the spiritual needs of those around them and more completely live the Christ life, and that the Church will assume the place that rightfully belongs to it in the community. . . . In the Girls' School things are going on about as usual—not so many girls enrolled as in previous years but we did not want as many so we refused to take in some who had not been making good in their work. Of course we will hope to do better work with those we have taken in. The health of the girls in general has been very good this year. For this we are exceedingly thankful for we had so much sickness last year. . . . . We are again taking boys into the School, as the government has given permission to keep boys in our School until they are ten years of age. It is our purpose to see that the boys pay for all that is spent upon them as it is much easier to get support for boys. It is so much more important that they should have an education than girls—according to their way of thinking. . . . I spent the summer here with the girls who have no homes. In those months I spent much time trying to do some landscape gardening and I have been more successful than ever before in getting flowers, shrubs, and trees to grow. I gave plants to some of the older girls and they had their own flower-beds and became much interested in them. In the Fall I gathered a lot of seed and with the help of the girls made little envelopes and I am distributing over 250 packets of seeds. I hope in this way to teach the girls and servants to

plant seeds at their own homes. Perhaps when the flowers begin to bloom it will spur them to clean things up in their yards and have everything in keeping with their flowers.

I have been trying to get the addresses of all the old girls who have been in the School and am sending letters to all whose addresses I can find. I am told one has gone to America. I would like to get in touch with as many as possible and then keep in touch with them."

We ask the prayers of our readers for the workers in all our fields that they may be given strength for all their days, that they may be upheld in times of discouragement, and that our work may have the Lord's blessing in large measure during these coming months.



**THE MRS. H. C. CAMPBELL MEMORIAL HOSPITAL, SIALKOT, INDIA**

**Several views of the new Hospital have been received. In a later issue we shall present all the views and a description of this lovely new plant. Editor.**

**Cut furnished from the Mrs. George Moore Memorial Fund.**

Great Master, touch us with Thy skillful hand;
Let not the music that is in us die—
Great Sculptor, hew and polish us, nor let
Hidden and lost, Thy form within us lie!
Spare not the stroke. Do with us as Thou wilt.
Let there be naught unfinished, broken, marred.
Complete thy purpose, that we may become
Thy perfect image, Thou our God and Lord.

—Henry van Dyke.

# Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

## INDIAN HOMES

By Rev. Arthur Petrie, Warm Springs, Ore.

The pictures will give only a faint idea of Indian Homes; their homes have to be seen to be properly appreciated. Then one has to see the Indians in their homes to further understand about their home life. In a number of ways it may be said that the average Indian has no home; he is very much of a wanderer, and often just where he happens to be at the time is his home. The two pictures very well show the Indian homes; one is nothing but a piece of canvas thrown around a tree, and the other is a rudely built shack. The one, the canvas thrown around the tree is where I saw a family of several children actually living. Everything under the canvas made it "Home" to them! All their belongings were in it, and the one room was made to do duty for every room. The mother was delighted to stand in it to have her picture taken, and would only do so on promise that she receive a copy for herself, which she has done! So after all, "Be it ever so humble, there's no place like home." And I may say now that this picture is not the only one of its kind; it is a typical one, and many of the Indians live in just such a home—yes, and some of them live in worse ones than the one here presented. The average Indian wishes to live in such a place that he can vacate at will, and do his moving easily, and without the use of a moving van! An ordinary cart is usually enough to convey all his belongings from one place to another.

**AN INDIAN DWELLING PLACE**
**WARM SPRINGS, OREGON**
**It was "Home" to them.**
Cut furnished from Mrs. George Moore Memorial Fund.

But what about the children in such homes. Are they contented? The answer is, "Yes'. Here in Warm Springs the Indian boys and girls have the most up-to-date and modern dormitories, and occasionally they go from these to their rude homes, and when returning have been asked, "Are you glad to get back to these comfortable dormitories, where you have such cozy beds, and everything else for your comfort?" And the answer is, "Oh, no, we like our homes best!" And here comes in the great problem of the work amongst the Indians—how to stop the going back to the old life, which has been left during the school years. If that problem could be solved the Indian would soon take his place in the life of an average American citizen.

The other picture is also an Indian home, a little better looking, and more comfortable, but inside it is little different from the other. Beds are on the floor; there are no chairs and no

tables, not in that one. Some of the Indian homes have a few chairs, and a table, and some have a raised bed, but the average Indian home is without these luxuries! How could the average Indian move his beds and his tables if they were the kind most of us use? Still, the Indian is at home in his home, and perhaps just as much as you are in yours. For lights they use either candles or kerosene lamps. We have seen homes where only candles are used, and some homes where the lamp is used. Many of these homes are without regular water supply, and the water has to be brought in daily. We once went into such a home in the winter and found that gathered snow was used for water.

All in all, a study of Indian homes shows that they never have had what are really known as homes; they are a wandering race, and therefore do not make a home in one place for long.

These are the places the missionary visits from time to time, and he finds it an education in itself, and it may be said with absolute truth that no missionary, no government employee, and certainly no one employed to visit Indian missions for reports on the work, knows the Indian who has not visited him in his home and talked with him there, not once nor twice, but often.

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## WEE ELIZABETH STEELE

**By Rev. W. A. Matthews, Simnasho, Ore.**

Elizabeth's father, Bob Steele, came to this country in November, 1931, coming from the Blood Indian Reservation, Alberta, Canada. On February 15, 1932, he was united in marriage to Minnie Pelatt, a Warm Springs' Indian of Simnasho, Oregon. Their daughter, Elizabeth, arrived on Saturday, December 17, 1932. Her plan evidently was to be present for the Christmas holidays and the Christmas festivities.

Late in October the parents, Bob and Minnie, went to Celilo 75 miles away, to visit friends. Then on the 16th inst. they turned their faces toward their home near Simnasho, travelling on foot. Sometimes they were given a lift by a passing motorist. By noon of the following day they had reached the little town of

**AN INDIAN FAMILY AT HOME**
**Warm Springs, Oregon.**
**Cut furnished from Mrs. George Moore Memorial Fund.**

Wapinitia. They were still 18 miles from home and Minnie was sick, very sick. They pushed on, still on foot, to the home of an Indian on the boundary line of the reservation. They asked for a team and wagon with which to continue their journey but were refused. Then they asked for a saddle-horse that Bob might ride on to the mission to secure help and again were refused. They were even denied the privilege of remaining for the night in that Indian home.

The journey was resumed and on they trudged, over the Spencer hill, over rough, slippery roads, on to the next Indian home. It had taken hours to make these last five or six miles and now they found the place deserted. They forced an entrance however, and there was a stove, an old mattress, and a few dishes. Before a fire could be kindled in the stove the wee daughter, Elizabeth, arrived. Then by the light of the open door of the stove the father took the shirt from his back, tore it into strips, and wrapped that wee mite of humanity in "swaddling clothes".

Early the next morning (Sabbath), Bob showed up at the mission. It had snowed during the night and was still snowing. Plans were made. The missionary and a young Indian started out to get the young wife's mother, while Bob returned to the wife and child. It was difficult going. The great wet flakes of snow piled on the windshield, preventing the wiper from working and obscuring vision. The car skidded and lurched but the trip was made, provisions, blankets, some wood, a lamp, baby clothes, and the grandmother were delivered at the house where the babe slept as peacefully as if her home were a palace and her bed of down. At 2:30 o'clock, a half hour after the time the service should have begun, the missionary reached home. The subject of the sermon that afternoon was "The Good Samaritan". Emphasis was placed, not on the things the Samaritan did, but rather on the things the priest and the Levite failed to do.

The next day the missionary visited those folks again and was told that the baby would be called Elizabeth, and so the missionary's wife has another namesake among the Indians.

## INDIAN CHRISTMAS AT WARM SPRINGS, OREGON

**By Rev. Arthur Petrie, Warm Springs, Ore.**

The Christmas service for our Indians here was held on Saturday, Dec. 24th. The day was at first cloudy, and an Indian woman asked one of our children the time of the service, and being told it was to be at one o'clock said, "Many of the Indians will be late because they cannot see the sun." That remark indicates how most of them still tell the time—as a matter of fact, they only approximate it, as we have found many times.

When the service commenced the church was filled and many could not get inside. With a number of Indian babies present it was not possible to hold the best kind of service, but we did have such a service as we believe would impress the Indians with the real meaning of Christmas. Through the thoughtfulness of a number of our Women's Missionary Societies and individuals throughout the country we were able to have something for many of the Indians. But the Indians themselves make the time an occasion to give their friends presents, and these are very interesting, and in some cases costly. They give such things as beaded bags and moccasins decorated by designs in beads. Then an occasional person will hide his identity by omitting the name from the gift. One such person wrote on a paper attached to the gift, "Guess who, if you can?"

Some of the Indian women had tastefully decorated the church for the occasion, and for the afternoon the church was the rendevous for almost all the Indians of the district.

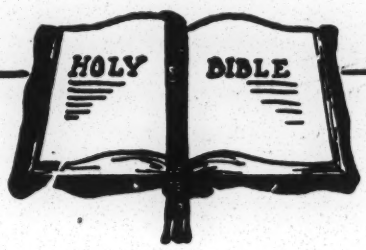
We again thank all Societies and

individuals for the gifts of things and money sent us here for this work, and ask that prayer be offered for us and the Lord's work in this place

## SIMNASHO NEWS

**By Rev. W. A. Matthews, Simnasho, Ore.**

We held our Christmas tree and entertainment on Monday, the 26th. We had a nice tree and a good program. The tree and church were nicely decorated, the Indian girls having taken care of that. The program consisted of recitations, songs, instrumental selections, and a speech by Henry Stwyer. Santa came and distributed toys, presents and useful clothing to the children and many others and handed out to each one present a sack of nuts and candy. In the morning we visited the homes of three families where there was sickness, taking to the sick baskets of goodies. Presents and candy were sent home with friends to some of the old folks who were unable to be present. By actual count we had 192 present.

## Bible  Readings


591. Mark 2:27.
592. Rom. 12:18.
593. Matt. 5:23-26.
594. Matt. 5:45; Luke 6:35.
595. Matt. 6:10.
596. Matt. 6:12.
597. Matt. 12:46-50.
598. Mark 8:20.
599. Isa. 53:6.
600. Matt. 10:8.

601. Where in God's Word is it said that the person in Christ will in no wise be cast out?

602. How do we know that eternal life may be a present possession?

603. According to the Psalmist, what kind of a heart is acceptable to God?

604. The Lord is nigh unto them that are of a broken heart—where found?

605. God chooses the weak and foolish things to confound the wise—where found?

606. Who said—"We ought to obey God rather than men"?

607. Where is the seducer of men called "a liar and the father of lies"?

608. Where in the Old Testament is God's faithfulness spoken of as sure as the coming of the rain or snow from heaven?

609. Who instructed Saul of Tarsus, later called Paul?

610. In what city were believers first called Christians?

### BIBLE LESSONS—SERIES NO. 3.
**(Used in Tanta Hospital, Egypt)**

1. Beginning of sin.—Gen. 2:15; 3:24.
2. The Commandments.—Matt. 5:21-48.
3. Sin bars from heaven.—1 Cor. 6:9-11.
4. Love and atonement.—Heb. 9:11-22.
5. Prophecy about Redeemer.—Isa. 53.
6. Christ's testimony.—John 14:1-11.
7. Testimony of miracle (Sea).—Matt. 14:22-33.
8. The resurrection.—John 5:25-29.
9. Foretells His death.—Matt. 20:17-28.
10. The betrayal.—Matt. 26:47-68.
11. Burial of Christ.Matt.27:57-66.
12. The resurrection of Christ.—Matt. 28: 1-18.
13. Sinners must be reborn.—John 3:1-18.
14. Salvation defined and assured.—1 John 5:10-15.
15. Victory for saved.—1 Cor. 10:1-13. Morning Lesson.

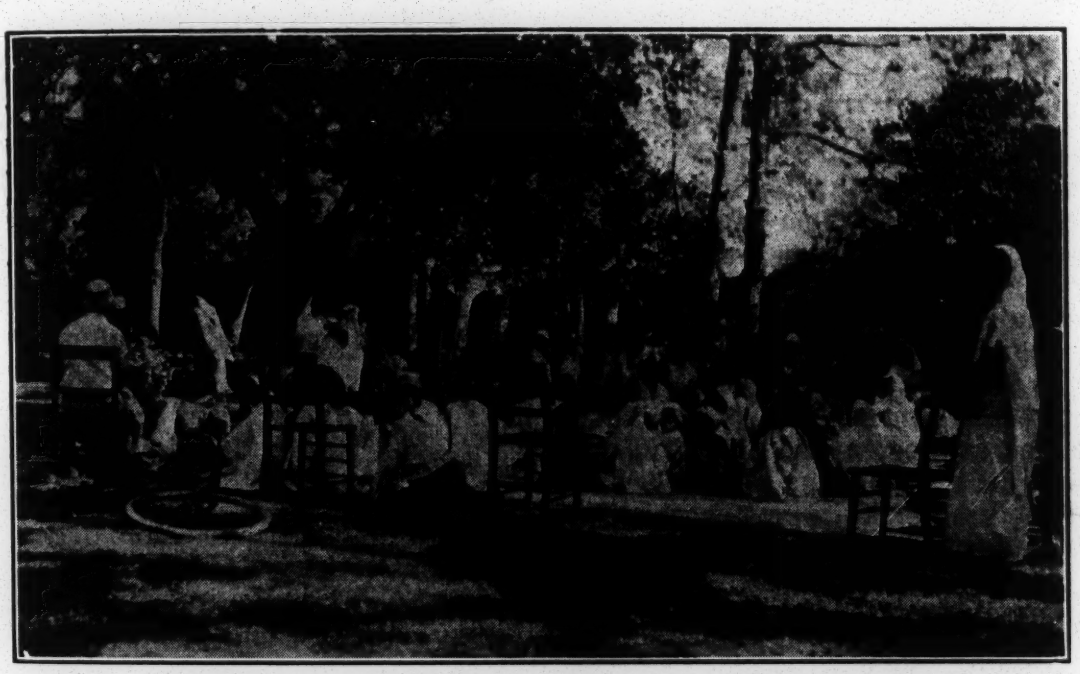
# Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

## RAWALPINDI PRESBYTERIAL JUNIOR RALLY

By Miss Janette Howland, Jhelum, India.

October 29th was a day long to be remembered by the Juniors of Rawalpindi Presbyterial. It had been looked forward to with a great deal of anticipation by many of them for a whole year. It was the day of the third annual Presbyterial Junior Rally. The children all over the Presbyterial were awake bright and early and some of them ready to start as early as 6:00 a.m. They gathered at Rawalpindi from Campbellpur, Taxila, Hasn Abdal, Jhelum and Murree, and such a happy day as they had together! On arrival each child was presented with a badge made of colored tissue paper. To their young lives this was a very important part of the program and they were preserved and taken home and displayed with a great deal of gusto. The program began at about 10:00 a.m. and was held in a corner of the spacious compound of Gordon College. Each society came prepared to do something it had learned during the year. Some sang songs, one had a little Thanksgiving drama, another recited many of the prophecies concerning Christ as the Savior, another dramatized the visit of the wise men to the manger. A new society composed of non-Christian girls dramatized the story of Daniel in the lion's den. One society, in which there were older children, sang in English, "I Want to be like Jesus". At noon there was an intermission during which time they played games until dinner was served, when they all sat in long rows on the ground talking and chatting together while they enjoyed their meal of rice and meat. In the afternoon the program was resumed. One feature of the Rally this year was the giving of Life Membership Certificates. Seven children were made life members. They were Dorothy Helen Foster, Janette Elizabeth Gordon, Wallace Jacobie Downs, Jr., Kenneth Duff, Ivan Nasir Din, David Sain Das and



JUNIOR RALLY, RAWALPINDI PRESBYTERY, OCTOBER 29, 1932

Cut furnished from Mrs. George Moore Memorial Fund.

Demaris Sain Das. We are very proud of this list and hope it will grow larger and larger year by year.

One of the most interesting parts of the program was the breaking of the Thank Offering jugs. Each society had its own jug and during the year had been collecting the Thank Offering in it. The keenest interest was shown to see how much money would come out of each society's jug when it was broken. This year the Thank Offering was the largest we have had at a Rally. It was 67 rupees or about $20. Including the money for the Life Memberships it was over $40.

We feel that the Rally was very much worth while for the children have had a new vision of what other societies are doing and realize that their society is only a small part of a big whole. They have returned with a new zeal for the work of the year and are already looking forward to the Rally of 1933.

# Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

## SOME OF THE TRUTHS ABOUT BEER

"From the fact that the grain from which beer is made is a valuable food there are many who conclude that beer is a food. This conclusion, however, fails to take into account the fact that in the process of fermentation by which beer is produced all but a very small proportion of the food material is decomposed and in its place is left the poison, alcohol. The total food material in beer, according to standard analysis of ordinary samples, is about 5 per cent, and this small amount of nutritive material is more than offset by the deleterious effects of the alcohol. Beer has sometimes been referred to wrongfully as "liquid bread". This is a misnomer since it contains so little nourishment while bread, on the other hand, contains 60 per cent of good food values and NO ALCOHOL."—*The Christian Statesman.*

"Alcohol when taken into the human system even though in quantities that do not intoxicate so beclouds the mental faculties by anaesthetizing the nerve system that it makes the auto driver a menace on the highway. Alcohol goes straight to the brain centers, impairing judgment, weakening the powers of self-control and breaking down the inhibitory powers that make one cautious. Scientific measurements have proved that with a driver in a normal condition the mental process of meeting an emergency and reacting safely to it takes place in about one-fifth of a second. From two to four hours after taking as much alcohol as there is in two ounces of whiskey, the ordinary cocktail, or in a PINT BOTTLE OF BEER this process takes from two-fifths to three-fifths of a second. Motorists understand the value of split seconds for they are sufficient to turn an incident into an accident. A London investigation reports 'if we could eliminate the moderate drinker from the road, we should eliminate four-fifths of the traffic hazards due to drink.' "—*The Christian Statesman.*

"Ever since the brewers organized seventy years ago the principle poison in their propaganda has been the false statement that beer is a temperance drink. The sort of temperance the brewers gave us produced the saloon, drunkenness, immorality and the domination of politics by the liquor organizations. Drinking increased per capita and on the aggregate; deaths from alcoholism increased, and poverty. Over 90 per cent of the product dispensed by the pre-prohibition liquor business was BEER. Can

any honest person be so gullible as to believe that the widespread drunkenness of the liquor era was caused by less than ten per cent of the liquor sold, namely, wines and hard liquors?"—*The Union Signal.*

"What Can Beer Do?" is the heading of a significant paragraph in *The National Advocate* which answers the question thus—"Beer never built a cottage. It never stuffed a hungry little stomach. It never inspired a kiss of purity. It never planted a garden nor sent a happy little girl to swing upon the gate in anticipation of father's return. It never made a happy hearthstone nor bred a yeomanry to inspire their country with sturdy pride. It deals in mortgages and evictions. It wrenches bread from the fingers of childhood. It triumphs in blows and hate, in suspicion and fear, in lust and disease. It tramples upon the flowers, strikes the hinges from the gate and sends the little girl flying from the father's approach. Selfishness, hopelessness, decay smite the land in which it rules. In OUR land, It SHALL NOT rule!"

Some years ago Senator Gallinger of New Hampshire quoted a number of statements from several physicians who had practiced for years in a beer drinking city when the Senator was making an argument against the army canteen. These statements bear repeating now. "Beer kills quicker than any other liquor." Among the dreadful results of beer drinking are lockjaw and erysipelas." "Every man who drinks beer in any quantity soon begins to load himself with soft unhealthy fat." "Beer drinkers are absolutely the most dangerous class of subjects a surgeon can operate on." "Beer drinkers are peculiarly liable to die of pneumonia."

Dr. F. Scott McBride lists among the harmful results that will follow the amending of the Volstead Act and the legalization of beer, the following: (1) An immediate increase in traffic casualities. (2) An immediate increase in the number of alcoholic addicts, particularly among the young people. (3) An immediate decrease in merchandise sales with loss of profits and employment in other industries. (4) An immediate increase in enforcement difficulties with enforcement machinery paralyzed by political influence and a convenient cover for illicit whiskey sales provided by beer trade.

One exchange quotes this odd, yet true, definition of a wet—"A wet is a person who wants to make the country drier by making it wetter!"

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### MRS. GEORGE W. FRANK

The Women's Missionary Society of the Second Church, Buffalo, N. Y., desires to pay a tribute of love to the memory of our honored friend and co-worker, Mrs. George W. Frank, who passed from this life Sabbath evening, November 6, 1932.

We bear testimony to the faithful service she gave to our society in every possible way, and especially as our treasurer for seventeen years. As an expression of love and appreciation, the society made her a life member of the W. G. M. S. several years ago. She also served as secretary of Caledonia Presbyterial for thirteen years.

She was a woman strong in Christian faith, generosity and cheerfulness and her many friends were helped by their contact with her. Although her going leaves a void in our society and sadness in our hearts, we rejoice in the joy that is hers in the Master's presence.

Mrs. Louis Benzino,
Mrs. Daniel J. Downey,
Mrs. Joseph C. Dale.

### MISS SARA JANE SHARP

The members of The Young Women's Missionary Society of the First United Presbyterian Church of Steubenville, desire to pay their tribute of love and esteem to one of their most faithful members, Miss Sara Jane Sharp, who died November 23, 1932, after years of suffering, born with Christian courage, faith and hope.

She was a charter member of the Young Women's Missionary Society of our church and a life member of The General Missionary Society, and one who in spite of physical handicaps never failed in her duties to the society and the church.

She was the efficient secretary of the society for years, the talented historian and keenly interested in the Mission Work at home and abroad.

Mrs. Carl H. Smith,
Mrs. Harold Kistler,
Mrs. H. T. McLaughlin.

# Literature Department

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

## MISSION STUDY 1932—1933

*Rainbow Empire* (adult-foreign)—One to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for in person, 65 cents each.

*How to Use* "Rainbow Empire", 15 cents each.

*The Up-Trail* (Junior-foreign), 40 cents each. *How to Use*, 15 cents each. Tickets for the trip along the Up-Trail, 1 cent per strip. A Junior should not attempt to travel without a ticket.

*Facing the Future in Indian Missions* (adult-home), 60 cents each in paper, $1.00 in cloth.

*Leader's Manual* for "Facing the Future", 25 cents.

*Many Moons Ago and Now* (Junior-Home), 75 cents in paper. Directions for leaders included in text.

*American Indian Picture Sheet*, 25 cents.

## SUPPLEMENTARY MATERIAL

For announcement of supplementary material for Indian Mission study and programs please refer to the January number of *The Womens Missionary Magazine.*

## WORLD DAY OF PRAYER FOR MISSIONS

March 3 is the day set aside for prayer for missions. Supplies are now in stock and should be ordered soon to avoid disappointment.

*The Call to Prayer* is free if included with other orders. Otherwise please send postage.

*Program*, "Follow Thou Me", 2 cents each, $2.00 per hundred. *Suggestions to Leaders* are found on last page of program.

*Poster*—An enlarged picture like that on front of "Call to Prayer", 5 cents each. Each church participating should have one.

## PRAYER CYCLE

Price 10 cents each, $1.00 per doz., $7.50 per hundred. Postpaid when money accompanies order.

## NOTE

"How long will it take the women of the church to learn the change of secretary?" asked the Bank. By its permission only may the present secretary endorse checks made out to Miss Elizabeth Milligan. "Also", they say, "it would be much better if checks and money orders were uniformly written." Therefore please make all money for this department payable to Mrs. A. J. Randles, Literature Secretary.

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### MRS. HETTIE VAN HORN

Mrs. Hettie Van Horn, a faithful member of the Women's Missionary Society of Northfield, Ohio, was called to her heavenly home September 16, 1932. In her death we have lost a dear friend and co-worker, for she was greatly interested in all the work of the church.

Her faith in God, and her cheerfulness during much physical suffering, were an inspiration to all who knew her.

Her death leaves a vacancy in our midst, but the memory of her Christian character will live on.

To her loved ones, who remain, we extend our heartfelt sympathy, and commend them to the Savior, who said "My grace is sufficient for thee".

Mrs. Minevieve Mills,
Ethelene Phillips.

### MRS. SARAH H. ANDERSON

The East Craftsbury Women's Missionary Society of the Vermont Presbytery wishes to pay a loving tribute to the memory of Mrs. Sarah H. Anderson, our oldest member, who passed away Sept. 10, 1932, at the age of eighty-seven.

She was a shining light among us and we thank God for the many years He spared her life. May the influence of a life so richly endowed, and so devotedly consecrated, be an inspiration in the hearts and lives of those who follow, and remind us of consecrated living.

Mrs. S. G. McChesney,
Mrs. Oney E. Rowell.

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

## INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathyrn Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909 ..... Badomali
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Badomali
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1913 ..... Lyallpur
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Ella M. Gordon, 1898 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Smith, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 ..... Rawalpindi
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 Rawalpindi
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Rawalpindi
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M. D., 1932 ..... Rawalpindi
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

## NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Marie E. Cash, R. N., 1926 .....
.....2061 Cornell Rd., Cleveland, O.
Miss Henrietta Cowden, 1905 ..... Quaker City, O.
Miss Mary F. Lincoln, R. N., 1920 .....
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
.....R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 .....
.....49 North Ave., Washington, Pa.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925 c-o Mrs.
.....C. L. Graff, Blacklick, Pa.
Miss Eleanor Maconachie, R. N., 1909 ....
c-o Rev. D. H. Maconachie, "The Manse"
.....Hollywood, County Down, Ireland.

## HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, .....
.....211 Mamillah Road, Jerusalem

## EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Benha
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Tanta
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

## NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918, ....Americus, Kansas
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
.....Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1008 Milton, St.,
.....Wilkinsburg, Pa.
Miss Mary L. Thompson, 1917 .....Tarkio, Mo.
Miss Ida B. Whiteside, 1918 .....
.....Salem Street, Greenwich N. Y.

## SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Cole, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasir
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Marguerite McClellan, 1926 ....Khartum North
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North

## NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss C. Blanche Soule, R. N., 1921 .....
6817 Cresheim Rd., Mt. Airy, Phila. Pa.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

## ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gorei
Miss Florence D. White, 1923 ..... Addis Ababa

# NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

**(c-o American Mission should be added to each foreign address)**

## EGYPT

Dr. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
*Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Dalton Galloway .....Beni Suef
Dr. and Mrs. H. K. Giffen .....Assiut
Rev. and Mrs. L. A. Gordon .....Alexandria
*Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
*Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamieson .....Fayoum
Rev. and Mrs. W. B. Jamison .....Mansoura
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

## ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg .....School, Frenchburg, Ky.
Dr. and Mrs. R. W. Caldwell, 87 Sherman .....St., Hartford, Conn.
Dr. and Mrs. H. L. Finley, Lakeside Ave., .....New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195a, .....Fresno, Calif.
*Rev. S. G. Hart, D. D., .....New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, ..... .....542 N. Bever St., Wooster, O.
Dr. and Mrs. N. D. McClanahan, ..... .....99 Claremont Ave., New York, City
Dr. and Mrs. R. T. McLaughlin, ..... .....87 Sherman St., Hartford, Conn.
Mrs. C. A. Owen, 618 S. 2nd Ave., ..... .....Washington, Iowa.
Rev. and Mrs. J. A. Pollock, 3944 Grenet St., .....Pittsburgh, N. S., Pa.
Dr. and Mrs. M. S. Roy, Lakeside Ave., .....New Concord, Ohio
Rev. and Mrs. R. C. Shaub, 29 Alexander St., .....Princeton, N. J.

## PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, .....Landour, Mussorie
Rev. and Mrs. J. C. Alter .....Zafarwal
*Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. and Mrs. J. G. Campbell .....Pasrur
Dr. and Mrs. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. J. C. Heinrich .....Shiekhupura
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. Gregory Martin .....Taxila
Rev. Robert Maxwell .....Rawalpindi
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. Paul A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. H. S. Nesbitt .....Sialkot
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter, R. N. .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Dhariwal
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

## ON FURLOUGH

*Rev. J. S. Barr, D. D., .....New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 Elm St., .....Oberlin, Ohio
Rev. and Mrs. E. C. McConnelee, LaJara, Colorado
*Dr. and Mrs. J. H. Martin, ....New Concord, Ohio
Mrs. Robert Maxwell, .....New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, R. D. 1, ..... .....Cambridge, N. Y.
Mrs. J. H. Stewart, 707 W. Park Ave., ..... .....Waterloo, Iowa
Dr. and Mrs. R. R. Stewart, 99 Claremont Ave., .....New York City

## THE SUDAN

Rev. and Mrs. W. J. Adair, ....Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, .....Omdurman
Dr. and Mrs. T. F. Crabbe, ....Nasser, Sobat River
Rev. and Mrs. Leander Finley, .....Khartum
Rev. and Mrs. J. A. Heasty, ....Doleib Hill, Malakal
Mr. J. P. McKnight, .....Khartum
**Rev. and Mrs. Glenn P. Reed, .....Khartum
Rev. and Mrs. P. J. Smith, ....Nasser, Sobat River
Dr. G. A. Sowash, .....Doleib Hill, Malakal
Dr. and Mrs. L. B. Ulsh, 58 Doughty St., .....London, W. C. 1, England

## ON FURLOUGH

Mr. and Mrs. H. D. Finley, ....New Alexandria, Pa.
Mr. and Mrs. H. B. Gephardt, R. R. 1, .....Breckenridge, Garfield Co., Oklahoma
Mrs. J. P. McKnight, 2010 Green St., Allentown, Pa.
Rev. and Mrs. R. F. Shields, 337 N. McKean, St., .....Butler, Pa.
Mrs. G. A. Sowash, .....New Wilmington, Pa.

## ETHIOPIA

Rev. and Mrs. B. B. Buchanan, ..... .....Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty, ..... .....Gorei, via Addis Ababa
Dr. and Mrs. J. S. Maxwell, ..... .....Sayo, via Gambela, The Sudan
Dr. and Mrs. A. W. Pollock .....Addis Ababa
Mr. Fred L. Russell .....Addis Ababa
Mr. and Mrs. Phil West, .....Sayo, via Addis Ababa, The Sudan
Dr. and Mrs. H. J. Wilson, 8 Meadway Court, .....Golders Green, London, England

## ON FURLOUGH

Dr. and Mrs. Stuart Bergsma, .....5733 Hadfield Ave., Phila. Pa.
Mr. and Mrs. D. C. Henry, 616 W. North Ave., .....N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 2120 Letsche St., .....N. S., Pittsburgh, Pa.
Mrs. Fred L. Russell, .....Grandview, Wash.

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* Retired from active service.
** Honorary Missionaries.

# A Little Time Apart

## TUESDAY 10 A. M.

*"Come ye yourselves apart and rest awhile"*

### CONSECRATED STEWARDSHIP

It is required in stewards, that a man be found faithful.—1st Cor. 4:2.

A Prince who owned some fine estates was called to a foreign land on business for the King. He entrusted these to different men—some good and some bad.

A's estate was pleasantly situated; good air, sunlight, and fertile fields. The large handsome house was fitted with plenty of windows; the Prince furnished fine furniture of all kinds; and there were many conveniences for doing the work; he also supplied and paid for many servants to do the work outside and within; servants to watch and guard the doors and gates of the place; servants to cope with any enemies that might appear.

He said to A: "All I want is one-tenth of what you make on this place. That is all the rent I will ask you. You are my Steward to take care of this place; and if you give me one-tenth and a few offerings out of your abundance to help any needy ones, the rest of your profits, the nine-tenths, you may have for your own."

A. answered, "I will gladly render to you the one-tenth. Your treatment of me is too liberal—more than is fair to you. You are the owner of all this."

"Yes", said the Prince, "I am the Owner, but you are my Steward. All that I ask is the strict accounting of the one-tenth; lay it aside once a week; be generous to the Church and the needy; and for the rest , you can use just as if you owned it all. I would also have you remember the Sabbath day. Think of me often; and keep in touch with me."

A. was an honest man, a faithful steward. He lived up to the agreement, for he loved the Prince who was so kind to him. Read Matthew 24:45-47.

Another steward—B., did not know what the word "gratitude" meant. His home and possessions were practically of the same value as A's. The Prince's terms to B. were the same as those to A. But B. did not expect the Prince to return soon—if ever; and he did not keep account, nor lay aside his tenth. He used everything for himself and his own interests. We are told in Matthew 24:-50, 51 the terrible ending of the unfaithful steward when the Prince returned!

The Lord Jesus Christ is the Prince—our Owner and Master. He has given us life—a body, "the temple of the Holy Spirit"; with our senses, eyes (the windows of the soul) and ears; also brain and heart, hands and feet (the many servants).

As consecrated Stewards we must account "for every power, every talent, every attainment with which we are entrusted, our health of body, our strength of mind, our youth, our opportunities, our sympathies, our social, educational and religious privileges; our power to love, to think, to plan; our ability to speak, to write, to sing; our power to appropriate the good and shun the evil; our farsightedness; our genius of management; keenness of judgment; aptness to read character; quick perception of right and wrong; our gift of leadership; ability to organize; power to execute." Are we faithful stewards of all these possessions? Do we recognize the stewardship of time? The stewardship of Prayer?

Stewardship includes tithing. Paying the tithe is the crucial test of stewardship. He who gives himself and does not give his tenth—property or money—is "holding back part of the price". A boy's definition of stewardship is:

"Stewardship means that life is a great ship loaded with a rich cargo of many things to be delivered to many peoples in many places. God is the Owner, but I am Captain of the Ship."

The systematic giving of the tenth regularly by faithful Consecrated Stewards would solve the financial and spiritual problems of the Church and Missionary societies of today. The Reverend Luther E. Lovejoy has said:

"The tithe would make possible the speedy payment of all church debts, provision for all benevolences, proper equipment for church, Sabbath School, social and community service, a living salary for every pastor, skilled and paid helpers, for church enterprises, and the immediate evangelization of the world."

Mrs. Hetty Graham Evans, Reynoldburg, Ohio.

## STEWARDSHIP

Awake my soul the night is spent,
And day is calling o'er the hill,
Almighty Christ, take thou my hand,
And strengthen me to do thy will.
Ambassador of God to men,
Help me to live thy love again.

Thy will, O Christ, in me be done
As thou didst keep thy Father's word;
Great steward of the Living God,
Gird me to wield thy Spirit's sword.
Ambassador of God to men,
Help us to live thy love again.

We hear thy bugles call, dear Lord,
We hear them call across the seas,
They call by morning for the world,
They call for stewardship from these.
Ambassador of God to men,
Help us to live thy love again.

To Christianize the world, dear Lord,
This is the call thy bugles sound;
We pledge our lives, our fortunes, all
To make this earth thy holy ground.
Ambassador of God to men,
Help us to live thy love again.

To own these in the market place,
As by this altar of our prayer,
Help us thy stewards, Lord, to prove
In every time and everywhere.
Ambassador of God to men,
Help us to live thy love again.

O Christ, we gaze up at thy cross,
There learn our stewardship from thee,
There learn our faithfulness to prove
Until we cross the shining sea.
Ambassador of God to men,
Help us to live thy love again.

Bishop Ralph S. Cushman.